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# Herald of HOLINESS

October 26, 1960

Official Organ of the Church of the Nazarene

## Standing or Stumbling?

*General Superintendent Young*

There is something inescapable about Jesus, our Lord. His very nature renders Him unavoidable. He confronts us to save us, but if we turn from Him, we destroy ourselves. Ultimately, there is no straddling with Him; He cannot be ignored.

The Stone hewn out of the mountain without human hands, recorded in Daniel, is actually Jesus Christ. By the unveiling of the great Architect's master plan, He is become the Chief Cornerstone. All human events ultimately unite in Him. Even now He gives meaning and purpose to life. To those who receive Him, He becomes All in All. He is truly Security for our inadequacies, the infallible Answer to our perplexities, and the Fulfillment of all our hopes. The divine promise is emphatic, "Whosoever believeth on him shall not be ashamed [disappointed]."

But men also stumble over the Stone and it becomes a Rock of offense. They refuse God's supreme act of grace—the gift of His Son. But such refusal can never be casual—it is always devastating. Actually, they break themselves against the Rock and are crushed by its weight. The divine gift itself becomes their judgment, for lies make a poor shelter from the truth.

Just today I learned of a man who recently woke up to the fallacy of living for things, money, and prestige. A severe heart attack gave him the needed jolt. Suddenly he discovered that his days were not a thousand years, and that even his threescore years and ten were uncertain. Right now he is scrambling for the true way.

Surely Jesus is his Answer. Oh, that men might find faith in God at the Cross, where God reconciles the world unto himself! Humbling experience indeed, but reassuring! Have you kept your appointment there? Postponement is only temporary. We either stand on Him or stumble over Him.

**CHRISTMAS**

*Gift Edition*

## LATE NEWS

Evangelist H. Carl Ross writes that he is leaving the field to accept the pastorate of the Little Sandy Church, Bruceton Mills, West Virginia.

Rev. Robert W. McNeely has resigned as pastor of the church at Union City, Indiana, to accept a unanimous call to pastor the Jackson Road Church in Toledo, Ohio.

Evangelist Wilbur W. Brannon writes that he is leaving the field to accept the pastorate of the church in Seminole, Oklahoma.

Mr. and Mrs. S. H. Boydston, longtime residents of Deming, New Mexico, celebrated their fiftieth wedding anniversary on Sunday, September 25. They are charter members of First Church of the Nazarene in Deming, and have been members since 1916. They well remember the district meeting that was at Deming in 1917. Mr. and Mrs. Boydston have eight children, twenty-four grandchildren, and fifteen great-grandchildren.

After serving First Church in Pine Bluff for nine and one-half years, Rev. Agnes W. Diffie has resigned to accept a call to pastor Westwood Church of the Nazarene in Little Rock, Arkansas.

After living in Calgary, Alberta, Canada, for the past eighteen months, Rev. and Mrs. Elwyn A. Grobe, with their son, David Arthur, have accepted the appointment to pastor the Church of the Nazarene at Toppenish, Washington.

After sixteen years as pastor of the Glen Park Church of the Nazarene in Gary, Rev. U. D. Dibble has resigned to accept the work of the church in La Porte, Indiana.

## SPECIAL NOTICE

With the unanimous approval of the Board of General Superintendents and of the District Advisory Board, I have appointed Dr. A. Milton Smith as superintendent of the South Arkansas District effective October 15, 1960.

**SAMUEL YOUNG**  
General Superintendent



October 26, 1960  
Vol. 49, No. 35  
Whole Number 2531

- 1 Standing or Stumbling? *General Superintendent Young*
- 3 American Freedom—Whence and Whither? *General Superintendent Benner*
- 4 I'm Glad for a Protestant Heritage, *Wm. J. Nichols*
- 5 Reformation Day and Church-State Separation, *J. Kenneth Grider*
- 6 Martin Luther and Senator Kennedy, *Evangelist C. William Fisher*
- 7 News in Picture  
To Youth: *Ila R. Monday*
- 8 Contemporary Reformers, *Milo L. Arnold*  
Music Memoettes, *Ovella Satre Shafer*
- 9 Positive Protestantism, *D. Shelby Corlett*
- 10 Lest We Forget! *Alice Hansche Mortenson*  
Medical Evangelism in India
- 11 "Consecrated" Gossip, *K. Doyle*
- 12 Editorials, *W. T. Purkiser*

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Rev. D. J. Vascoe has resigned as pastor of the Northside Church in Shreveport, Louisiana, and he and Mrs. Vascoe have now entered the evangelistic field.

Rev. Paul Andrews has resigned as pastor of Southside Church in St. Joseph, Missouri, to accept a call to pastor the church in North Pekin, Illinois.

"There is light in the Scriptures for the puzzled, troubled soul who seeks that light seriously and honestly. The Psalmist cried out, 'Thy word is a lamp unto my feet, and a light unto my path.' He also prayed, 'Open thou mine eyes, that I may behold wondrous things out of thy law.' The man who turns his heart in that direction will find the Lord walking by his side and will be thrilled with that Presence and with the unfolding of the Word."—H. S. GALLO-WAY.

## ANNOUNCEMENT

The 1961 Conference of Superintendents will be held at The Elms, Excelsior Springs, Missouri, beginning at 2:00 p.m. Tuesday, January 10, and closing at 1:00 p.m. Thursday, January 12.

**HUGH C. BENNER, Secretary**  
Board of General Superintendents

When Jesus needed a parallel by which to illustrate the beautiful oneness of purpose which binds true Christians together, He drew on the highest form of unity known in our universe—that of God and His Son. And then Christ prayed that Christians of all ages might have this kind of harmony, might come to possess it through the sanctifying of their hearts by the Holy Spirit. . . . Sanctified Christians are united in purpose to honor their Master and a love that is the gift of God.—G. FRANKLIN ALLEE.

## MISSIONARY FIRE

By CHRISTINE WHITE

*Oh, that the hearts of Christians might be stirred,  
Remembering that millions have not heard  
The saving message of God's precious Word!*

*Into the black abyss lost souls are hurled—  
Let not the gospel banner here be furled,  
But send it forth to witness to the world.*

*Play upon us, Lord, as on a lyre;  
And as the pleading strains rise ever higher,  
May all hearts burn with missionary fire!*

"A man may be a good man and yet be a little man; and much that is troublesome arises from our littleness rather than from our wickedness. A person who is clannish; who seeks to promote his own relatives and close friends in the church and community, who has favorites and disfavorites without regard to merit needs to be enlarged. One who is too jealous of his own rights and opinions and who cannot discern between these and the cause of holiness needs to become bigger. One who must always be favored and consulted in order to secure his co-operation needs to grow."—J. B. CHAPMAN (*Herald of Holiness*, August 13, 1921, p. 3).



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# *American Freedom—Whence and Whither?*

*General Superintendent Benner*

America enjoys the richest, most productive heritage of freedom known in human history. In the midst of mounting pressures and attempts to frustrate or subvert this freedom, it is both appropriate and wise to consider whence it came and how it is to be preserved.

The United States was overwhelmingly Protestant in the beginning. Only one of the original thirteen colonies was established under Catholic auspices. It is this Protestant heritage, with its basic concept of individual freedom and the right to individual conscience and action, which has enabled America to achieve such eminence in democracy, religious liberty, spirituality, standard of living, and world influence.

Over against this fruitful concept and pattern of Protestant freedom developed in America are set the authoritarian claims of the Roman Catholic church, which has its headquarters in the Vatican State. This church-state operates as a world power under the absolute rule of the Pope, who, asserting infallibility, possesses complete legislative, executive, and judicial power according to the constitution of the Vatican State. Furthermore, this church-state claims to be a perfect society, sovereign and independent, with supreme spiritual authority over her members and subjects by divine law. This authority is considered as independent of the civil authority of any other state and, in case of contradiction, takes precedence over civil jurisdiction.

*American Catholics, in the basic concept of the Roman Catholic church, never have been exempted from this authority.* This fact means that American citizens, in the coming national election, face a fateful decision. A Roman Catholic seeks the highest elective office in the nation. While we do not question his character, motives, or intentions, we as American citizens have the right, in the light of the record and avowed purposes of the Roman Catholic church, to judge the probable consequences of his election.

Let it be understood clearly that this is not a bigoted, ranting, fanatical attack on Roman Catholics as individuals or on the church as a religious

body. If the Roman Catholic church were just another denomination, the picture would be far different. Or if we were dealing with an independent, self-governing American Catholic church, it is conceivable that the issue would lose much of its peril. But American Catholicism continues to be an integral part of the Roman Catholic church and of the Vatican scheme, and has demonstrated no noticeable tendency toward independence. An eminent student of American affairs declares that no other Catholic community contributes as much to the Vatican world position as do the American Catholics, and that includes the area of financial support.

In view of the above facts, and taking into account the character of the long history of the Papacy, it seems inconceivable that a Roman Catholic president could completely evade or withstand the powerful influence, directly or indirectly exercised, of this traditionally aggressive, fabulously wealthy, highly organized, solidly entrenched, persistently determined politico-religious world power with her operation toward world domination. *This is not bigotry—just realism!*

It could well be that there would be nothing catastrophic to fear from one Catholic president. However, the Roman Catholic church is not interested primarily in four years but in four hundred years. Roman Catholic plans always are long-range whether in the local, state, national, or international areas.

In this respect, then, the real peril is in succeeding Roman Catholic chief executives and the long-term possibilities. This is the time of decision; for if one Roman Catholic is elected president, there will be little probability of drawing an effective issue at this point in the future.

As at few times in our national history our heritage of freedom, in the Protestant concept and tradition, is at stake. As Protestants celebrate Christian Conviction Sunday and Reformation Sunday they should remember that they bear a solemn responsibility to exercise their franchise in behalf of that true American liberty which is



thoroughly scriptural and soundly practical. It is their right to reject any form or possibility of foreign influence, whether it be direct or indirect, Communistic or politico-religious.

This is the time to "stand up and be counted."

And remember—mere refusal to vote for a given candidate will profit nothing. This is also the time to "vote to be counted." Only thus can we be assured of preserving our true and precious American heritage.

## *I'm Glad for a Protestant Heritage*

**By WM. J. NICHOLS**

Pastor, Grassmere Heights Church, Fort Wayne, Indiana

At this time of the year as Reformation Sunday draws near we begin to think of our Protestant heritage. This year especially we are reminded of its blessings. And it behooves us as Protestants once again to examine gratefully those "Protestant Principles" which Martin Luther gave us: The Authority of Scripture; Justification by Faith; and the Universal Priesthood of Believers.

The Apostolic Church had been just a simple democracy of believers. But by Luther's time Roman Catholicism had grown into a secularized ecclesiastical autocracy under the domination of the pope and the hierarchy. The Church had done a great work in advancing education, civilizing the barbarian peoples, and curbing the lawlessness of feudal society. But in its ecclesiastical development it had swerved far from the simplicity and purity of the early gospel and had absorbed many secular features of the world. It had developed an elaborate doctrinal system by infusing some of the ideas of medieval thought into the teachings of Jesus. It held a tyranny over the mind and conscience of man and maintained it by means of secular power.

The Church had grafted the polytheism of the heathen worlds to Christian monotheism by substituting the saints for the old gods in the superstitious reverence of the people. The Church had invented doctrines like those of transubstantiation and purgatory to strengthen the power of the priesthood. It also had built a gigantic system of ecclesiastical law and usages and claimed divine sanction and thus demanded rigorous obedience. The Church was also a vast financial organization with enormous material wealth and it exercised the right to tax and tithe for the support of a corrupt hierarchy and Church. This was the background from which Luther's "Protestant Principles" and our Protestant heritage emerged.

### **The Authority of the Scriptures**

This was the most important principle, for it gave Luther the foundation for all of his other positions and principles and it gave him the courage to hold to them. The Church in Luther's day believed that the Word of God was above all the words of man—but it held that the Bible derived its authority from the Church! Thus it was an

easy step to put the popes, the councils, and the church fathers over the Scriptures in authority. Luther's most famous utterance had to do with his belief in the sole authority of the Scriptures, when at the Diet of Worms he stated:

"I believe in neither pope nor councils alone; for it is perfectly well established that they have frequently erred, as well as contradicted themselves. Unless then I shall be convinced by the testimony of the scriptures or by clear reason . . . I cannot revoke anything . . . here I stand, I cannot do otherwise. God help me."

Luther thought that every Christian had a right and duty to read the Bible and to judge solely for himself its meaning and interpretation. This right is not reserved solely for priests and popes and the hierarchy. He also believed that the Bible, and not the Church nor the sacraments apart from the Word, was the grand and sovereign medium of salvation.

### **Justification by Faith**

Luther was enabled to arrive at his principle of justification by faith largely because of two facts. The first was his own personal experience of justification. He was never able to secure peace of soul through the ordinary channels of the Church of his day. Luther was raised in the strict atmosphere of the Roman Catholic church. As a young man he joined a particularly strict monastery, where he made many confessions to the priests, chastened himself, fasted often, spent much time in private devotions, and even tried the mystic way. But "the means and methods of the monastic soul-cure, tried a thousand times, failed to help Luther." Even a trip to Rome and crawling up and down and kissing the twenty-eight steps of the *Scala Santa* failed to help. Finally in the spring of 1513 he read Romans 1:17 with evangelical insight and felt himself "justified by faith."

The other fact was the indulgence controversy. This doctrine was a crude and mercenary form of the fundamental principle of the Roman church's doctrine of salvation, that the individual, through the mediation of the Church, could secure his salvation by his own efforts.

In the vicinity of Wittenberg the indulgence:

were being peddled by John Tetzel. One of Tetzel's sermon lines went: "As soon as the coin in the coffer rings, the soul from purgatory springs." Also in the Castle Church at Wittenberg there were 5,005 relics. Thousands of years could be extracted from one's purgatorial tortures by viewing all of these relics. This is what led to Luther's posting of the famed ninety-five theses. This controversy helped bring forth some of Luther's best Reformation writings and also helped him to definitely formulate his principle of justification by faith alone.

#### **The Universal Priesthood of Believers**

Since scripture is the sole authority and does not teach the need of the pope and the hierarchy for intercession, and since man is justified by faith alone and not by the sacraments, the principle of the universal priesthood of believers logically follows. This principle simply means that each believer has the privilege of serving as his own priest and doing his own interceding.

The medieval Church believed that the mediation of a priest was essential to salvation—for the life of the soul was created and nourished through the sacraments. And only the priests, by virtue of their ordination, could administer the sacraments. The universally accepted power of a mediatorial priesthood had enslaved Europe and completely abolished Christian liberty. Everywhere it was believed that the priesthood could bar the way to God. Whenever a man felt sorry for his sins, he was instructed to go, not to God, but to a man, who was often more sinful than he, for forgiveness.

Against this sort of doctrine Luther affirmed that every Christian is truly a priest in the sight of God and does not need to depend on anyone else for divine grace. The sacraments he said were mere signs of the forgiving love of God in Christ. They are valuable as aids to faith but for the most part can be dispensed with. Thus Luther freed Christians from their slavish dependence on the sacraments, the Church, and the hierarchy. Luther also said that the priest is not distinguished from the laymen except that he exercises a ministerial office as the Church's representative. The only distinction between Christians is one of office or function, not of spiritual estate, for all possess a common baptism, a common faith, and the same gospel.

I'm glad for my Protestant heritage. I'm glad that my experience of salvation is by faith and not by works. And I'm glad that I can go directly to God with my needs in a religious democracy based on personal contact and not ritual. I'm glad to be a Protestant.

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**What greater gift could we share with a lost world than the wonderful story of Jesus? What greater opportunity than the coming Thanksgiving Offering?**

# **Reformation Day and Church-State Separation**

**By J. KENNETH GRIDER\***

Christian history turned one of its most important corners on October 31, 1517, when a monk by the name of Martin Luther posted his ninety-five theses in Wittenberg, Germany. In the year 1960, as we approach the celebration of Reformation Day and think afresh about what our heritage means, what is central in our thought is the Protestant-engendered tradition in the United States of the separation of church and state.

Luther did not himself teach that the church and the state should be separate. But a type of Christianity free from the dictates of the state was surely the logic of what the reformer had begun. In young America, land of free men, a most imaginative amendment to the new constitution was adopted in 1790. Our forebears agreed that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. . . ." No church was to be treated with favoritism, none discriminated against.

But one church group which, with only 18,000 members in 1775, was the smallest at that time, has now grown to have about four times as many adherents as any other denomination—and it is officially opposed to the American principle of separation. Writing in the *New York Globe*, December 14, 1930, Father Francis Talbot asked, "Why can't we make the United States Catholic in legislation, aims and ideals?" In 1948 the Roman Catholic bishops of the United States issued a statement calling church-state separation a "mere shibboleth of doctrinaire secularism."

This view grows out of the opinion that "the Holy Roman Catholic Church" is the only true church and that it alone has the right to existence. Said Father Francis J. Connell in *Freedom of Worship* (1944), published with the imprimature of Francis Cardinal Spellman, "The Catholic Church is the only organization authorized by God to teach religious truth and to conduct public religious worship. . . . A man has not an unqualified right to practice any religion he may choose."

Spain is a placarded illustration of what can happen to Protestants when they are in the minority. Time would fail us to tell of the 53,000 Protestants killed in Colombia during the first half of the 1950's. Italy is a long story, too. In the book

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just referred to, by Father Connell, who is usually considered a leading Roman Catholic theologian in the United States, the author states that in a country which is "distinctly Catholic . . . the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion."

Some believe that Spain and Colombia and Italy would not be repeated if Roman Catholicism should come to comprise a majority of the United States citizenry. We may all hope that they would not be repeated. Why? Because, if Jesus tarries, and the immediate threat of communism runs its course, it is almost inevitable, with Catholicism's opposition to birth control, that it will come to a majority after a few generations. What has happened elsewhere could then happen in this land of the free—this land where evangelistic campaigns are conducted, where mass communications purvey the gospel, where denominational publishing houses print the glad tidings unhindered.

Through Christian history there have been four views of the proper relationship between church

and state. One is that the church is over the state. Another is that the state is overlord to the church. A third is that the two should be conjoined. The fourth, first introduced in America, is that the two should be separated. This relationship is surely what Jesus taught when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21). It leaves the state free to treat all religious faiths with equality, extending to all bodies the equal right to propagate their doctrines. It leaves the church free to exercise a prophetic role in which its men of God, not attached to the state, may judge its decrees.

Reformation Day in this year of 1960 is not only a time for revitalizing our faith in terms of our Protestant heritage; it is a time for Americans in particular to take stock of the worth of that constitutional principle which was the logic of the Reformation, and which in a sense was written into United States constitutional law the day Luther posted his ninety-five theses on the door of the Castle Church in Wittenberg, Germany.

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# Martin Luther and Senator Kennedy

By EVANGELIST C. WILLIAM FISHER

And what do those two have in common?

Not much, really.

Martin Luther, however, personified the "religious issue" in his day, and Senator Kennedy personifies the "religious issue" in ours. October 31, 1517, was one of the most crucial dates in the sixteenth century, and November 8, 1960, may well be one of the most crucial dates in the twentieth.

There were many issues at stake at the beginning of the Reformation: moral, doctrinal, economic, and political. But the overriding issue was that of private judgment—was a man to be free to make decisions on his own, without the pressure and authority of the hierarchy? The answer of the Roman Catholic church of that day was a resounding and emphatic "NO!"

There are many complex and fateful issues at stake in this year of 1960: moral, economic, international tensions, problems of the space age, etc. But men are still confronted with the basic issue of freedom: Is a man to be free to make his own decisions, without the coercive force of an authoritarian, hierarchical power—whether that hierarchy be political, as in communism, or religious, as in the Roman Catholic church? And the Roman

church's answer is still the same as it was in Luther's day: "No."

Do you doubt that?

In a front-page editorial in the Pope's own newspaper, the official voice of the Vatican, *L'Osservatore Romano*, in the May 17, 1960, edition, the Roman Catholic church clearly and unequivocally states its position for all the world—Catholic and non-Catholic—to see: "The Church has full powers of true jurisdiction over all the faithful and hence has the duty and the right to guide, direct and correct them on the plane of action . . . The Church has the right to intervene even in the [political] field to enlighten and help consciences . . . A Catholic can never prescind the teachings and directives of the Church. In every sector of his activities he must inspire his private and public conduct by the laws, orientation and instructions of the hierarchy." Read that again—and again.

Can language be any clearer? Can there be any more "official" statement of the Roman church's "right" to interfere, intervene, and direct any and every Roman Catholic in his private decisions or in the discharge of his public duties? And can there be any clearer violation of the right of private judgment?



This, remember, was not merely the Roman church's position in the time of Gregory, or Leo, or Pious IX. It is the openly stated position of the church under Pope John XXIII, the current pope.

"But American Catholics don't accept that."

Don't they?

The unanimous editorial opinion of Roman Catholic papers and magazines in America was: "Nothing new." As the *Pittsburgh Catholic* said, "Actually, there is nothing radically different . . . from what has been standard practice and common belief. . . ." And the *Witness* of Dubuque said, "The editorial was bound to be misinterpreted. It shouldn't have been. Actually, there was nothing new. . . ."

It was an American cardinal, James Cardinal Gibbons, who said, "While you [Protestants] believe in private judgment, we [Catholics] believe in a religion of authority which our conscience tells us is our lawful guide and teacher in its own sphere"—which "sphere," to the hierarchy, covers every conceivable issue.

"But Senator Kennedy is different!"

Is he? CAN he be?

It is true that Senator Kennedy has stated in speeches across the country and in magazine articles (*Look*, March 3, 1959), and on TV (Houston, Texas, September 13, 1960), that he would be free from the pressures of his church. And, in Houston, he said that he would resign from the presidency (indicative of his *first* allegiance) rather than yield to any pressure from his church. But Senator Kennedy, as Dr. Poling keeps reminding us, refused to appear at an inter-faith ceremony, even after he had accepted the invitation, because a cardinal in his church told him not to. And he didn't resign, and hasn't resigned.

The fact is, as Martin Luther found out, no one—be it Martin Luther in 1517 or Senator Kennedy in 1960—NO Roman Catholic is free from the pressures of his church. And the popes, and the hierarchy—both American and foreign, have repeatedly said so. For freedom of private judgment is alien to the Roman Catholic structure and system. Martin Luther was free from the pressures of the Roman church only when he was no longer in that church.

On October 31, 1517, Martin Luther, with a heroism to match his convictions, nailed his ninety-five theses to the door of the Wittenberg church—and the Reformation was on. But the basic issues of the Reformation are still with us: The Priesthood of All Believers, The Authority of the Bible, The Justification of Believers by Faith, and The Right of Private Judgment. And these issues are still worth fighting for, and writing for, and speaking for—and voting for!

May every Protestant, then, and every American

# NEWS



## in PICTURE



**DEDICATION OF NESBITT HALL FOR WOMEN** was held on the campus of Olivet Nazarene College, Kankakee, Illinois, on September 30. Special speaker was Dr. G. B. Williamson, general superintendent, the denominational sponsor of Olivet for the past four years. Guest of honor was Miss Mary Nesbitt of Georgetown, Illinois, for whom the building is named. Miss Nesbitt was Olivet's first teacher, serving on the faculty from 1907 to 1917. The seventy-five-room residence hall was open for public inspection on Friday evening. Erected at a cost of \$412,000, the new building is the first of five buildings planned in the college's ten-year, \$3,000,000 development program.

who cherishes the rich heritage of religious and educational and political freedoms, and who hopes to preserve those freedoms for his children—and their children, enter the voting booth November 8, and vote—not as a Republican or as a Democrat, but as a *Christian*!

And with a heroism to match those Christian convictions let us say, in the spirit of the Reformation, and against the loud cries of "bigotry," and the soft whispers of a false "tolerance," "Here I stand. God helping me, I can do no other."

## TO YOUTH:

*He who goes on with his eyes full of dreams  
This world to conquer by these or those schemes  
Will wake to "successes" his dreams fully spun,  
To find them gray ashes—unless he be one  
Who worked as God planned!*

*But that one is certain the works of his hands  
Will count, as accomplished for Christ and His plans;*

*He weighs not earth treasure, if rich or if poor,  
But looks for "success" where it counts evermore—*

*In God's promised land!*

—ILA R. MONDAY



*Without honor in their own day are—*

# CONTEMPORARY REFORMERS

**By MILO L. ARNOLD**

*Pastor, Moses Lake, Washington*

Most of the men whom history honors as reformers were known as renegades, radicals, and rascals in their lifetimes. Very few great leaders are recognized as such by their contemporaries. During his lifetime Abraham Lincoln had a very scant majority on his side. Almost as many people thought he was ruining the nation as thought he was saving it. Even Jesus Christ was not recognized as a reformer by the men of His day. He was condemned by the courts, vilified by the priests, and crucified as a rascal. Many sincere men thought it best that He should die because of the disturbance He continually created.

The followers of Jesus whom the world honors today as saints were not called saints during their lifetimes. They were called heretics, disturbers of the peace, radicals, and troublemakers. Most of them came to lonely and inglorious ends in some bloody execution chamber, and their deaths went into the records as executions which were necessary for the good of society. It takes years, even generations, for people to get far enough away from a reformer to see his true stature. Many are forever unrecognized and only God knows the debt we owe to them.

Luther and his contemporaries whom we honor on Reformation Day as leading spirits in the Church's rebirth were not so honored by the men who knew them. They were excommunicated, slandered, and many were even executed for their unorthodox positions. Reformers do not rise in the world out of a desire to be known as reformers, for such favorable distinction cannot be seen from their vantage point. They become reformers after they pay a lonely and painful price for conviction. Society does not pay them honors until their distinction is given the benefit of post-mortem appraisal. The rewards handed to reformers during their lifetimes are not sufficient to justify the price demanded. No person would pay that price for anything less than a genuine conviction.

The world owes a lasting debt to the men who have suffered unrewarded in their own times that other generations might have better times. Almost every great religious movement, social order, or national stature is in some measure indebted to reformers. Extraordinary greatness nearly always must grow in soil cultivated by the deep agitation

of nonconformists. Due to the specific gravity of human society we must often be stirred by unwelcome agitators.

Our generation, like all other generations, will resent contemporary disturbers. We too cherish our traditions, cuddle our comforts, and dignify our customs. This does not mean that they are above challenge nor that we cannot rise to better effectiveness and taller stature. It means that there must always be those unwelcome contemporaries who irritate us and prod us because of convictions they discover ahead of the herd. They too may live unadmired and die unpraised. Yet coming generations may see them towering on the horizon.

The world honors men who conform to contemporary traditions and gives pompous burials to those who agree with their times. Caiaphas was buried more honorably than Christ, and Nero more gloriously than Paul, but time has corrected the injustice. Scores of priests, contemporary to Luther, were buried in honor but their names are now forgotten. There may be men whom today we call liberals, radicals, progressives, or conservatives whose convictions and courage will someday cause history to call them reformers.



## MUSIC MEMOETTES:

**By OVELLA SATRE SHAFER**

### *The Late Phil Kerr*

We recently received a letter from old-time Nazarene friends, Fred and Fern Hahn, of Pasadena, California, informing us that Phil Kerr of Pasadena's famed "Monday Musicals" had gone to be with his Lord, August 31, and that the funeral was September 3. Mrs. Fern Lehman Hahn is the daughter of the hymn writer F. M. Lehman (deceased), author of "The Love of God." The elderly Mrs. F. M. Lehman makes her home with the Hahns.

The ministry of Phil Kerr's "Monday Night Musicals" has proved a blessing to thousands of participators as well as to listeners. They began in March, 1945, in a Pasadena Open Bible Church, moved in 1947 to the First Church of the Nazarene, and have been held for the past few years in Pasadena's Civic Auditorium. Unique in its origin and administration, this ministry has carried out the following three objectives: "First, to bring inspiration and spiritual 'lift' to Christians; second, that

non-Christians may hear positive witness for Christ; third, that talented young people may be encouraged to utilize their abilities in Christian service."

A glimpse into the home life of the composer Phil Kerr will cause us to realize again the importance of early Christian training. Phil Kerr was born in Los Angeles, of missionary parents. Even though his was a humble home, and his parents could provide few material advantages, yet there was that close family-circle relationship. The day would begin with family devotion and prayers; time would be allotted for scripture memorization and for music lessons on the little organ with Mother as teacher. Often friends would come in to join in the nightly program with music, games, and scripture quizzes. Had it been in this era, his mother would have probably been called the "emcee," for she blended these evenings of fellowship into unforgettable times. She often related missionary experiences, spiritual and humorous, that produced both tears and laughter. Christ's presence was very real in the Kerr home, and the mother's favorite motto that hung near the kitchen table was:

*Christ is the Head of this house,  
The Unseen Guest at every meal,  
The Silent Listener  
To every conversation*

This "family circle" idea is what Phil Kerr tried to incorporate into his "Monday Musicals"—that of a large Christian family circle, and best of all he succeeded in this attempt. He stated it thus: "The enjoying of music in a relaxed atmosphere of Christian friendliness that is definitely Christ-centered."

Not only was Phil Kerr a composer of note, but he was a brilliant and accomplished pianist and conductor. Since 1926, when he surrendered his life completely to the Lord, he was engaged in full-time Christian service. His book, *Music in Evangelism*, now in its fourth edition, is used as a textbook in the music departments of a number of colleges.

This hymnist's song writing has always been in a modern manner or trend. In a letter from him in our files concerning his "In Love with the Lover of My Soul" he states: "This has been criticized as being light and frivolous but I am reminded that Charles Wesley's 'Jesus, Lover of My Soul' was severely condemned by his brother John Wesley as 'too sentimental' and was not generally accepted even by Wesley's own Methodists until fifty years after it had been written, and most of us now believe that deep Christian sentiment has a real and lasting place in every Christian experience."

Other gospel songs of Kerr's are: "Melody Divine," "Why Should I Care if the Sun Doesn't Shine?" "Over in Glory," "Jubilee," "That Is Why I Sing." We want to share with you from a song

of his probably not so well known but which gives his personal testimony:

#### **I LOVE THEE, MY SAVIOUR**

*I love Thee, my Saviour; I'll love Thee forever.  
My blessed Redeemer, I love Thee. I'll serve  
Thee, adore Thee,  
And ever live for Thee. My wonderful Saviour,  
I love Thee!  
My soul Thou didst waken; Thy name I have  
taken;  
All else is forsaken for Thee.*

*I thank Thee for all things, for all that Thy  
grace brings;  
The day long my heart sings, I love Thee. I  
thank Thee for mercy,  
For Blood shed on Calvary, for pardon, for  
victory. I love Thee!  
When judgment was due me, in love Thou  
didst woo me,  
And tenderly drew me to Thee.*

#### **Refrain**

*I love Thee, my Saviour; I'll love Thee forever.  
My wonderful Saviour, I love Thee!*

We wonder who will "take up the torch" of this composer-director and author and who will be able to carry on "Monday Musicals" with its assorted combinations of quartets, choirs, solos, instrumentalists, and hymn writers, always in a spiritual tone.

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## *Positive Protestantism*

**By D. SHELBY CORLETT**  
**Pastor, Arcadia, California**

The word Protestant is used generally to designate Christian believers and churches not affiliated with the Roman Catholic or the Eastern Orthodox churches. Largely it is thought of as a negative movement. But Protestantism is more a positive witness to the essential nature of the Christian truth and life.

To "protest" stems from the Latin *protestari*, meaning "to witness before," and belongs with such synonyms as affirm, assert, and avow. The genius and power of Protestantism have not been its protest against Romanism but its strong witness to and proclamation of the freedoms inherent in the gospel of Christ and the salvation which it brings.

The pillars of the Protestant faith include the priesthood of all believers; justification by faith with its attendant truth that the just shall live by faith; the right of private judgment; and the authority of the Bible on all matters of faith and practice.

This has been called a "creative protest." It not only opposed; it brought something of vital

importance into being. It exposed the errors in teaching and the unchristian practices in the Church, but it also brought to light the truth as revealed by God in His Word, in His Son, and as experienced by people who would do His will and follow Him in faith. It rebelled against the bondage which the Church through a false emphasis had brought over the minds and bodies of men. It also declared the dignity and equality of man before God, that each person may have access through faith unto one Father through our Lord Jesus Christ, that each may with open mind to the Holy Spirit read and study the Word of God and experience its truths coming alive within him, that each in his vocation may make his daily work an expression of his faith and devotion to God.

Protestantism is still a "creative protest." It calls into question and condemns errors in belief and abuses in practices within any portion of the Christian community; it also proclaims with authority based upon God and His Word the truth in Christ which will overcome these abuses and free men from their bondage. It challenges the Church to accept its responsibility as the custodian of the faith and to defend the faith against all error; it also calls upon the Church to proclaim to all peoples of the earth this truth which makes men free. It is a glorious heritage in which we all share; it is also a great responsibility which we all must bear to make these truths vital factors in all facets of living today. Indeed, we are all called upon to be "creative Protestants."

## LEST WE FORGET!

By ALICE HANSCH MORTENSON

*It's not the time to criticize,  
For bitterness or feud;  
But let's recall the rock of faith  
From which this land was hewed.*

*Let's rise above our party lines  
In unity to stand  
As one against our common foe,  
With heart and soul and hand.*

*May prejudice and private gain  
Be firmly set aside,  
That we may keep the liberty  
For which our fathers died.*

*Let's pray for those whose task it is  
To guide our Ship of State,  
And, as a nation, humbly turn  
To God—ere it's too late!*

Will your "thanks offering" be a true measure of your devotion to Christ? It is not how much you give, but HOW and WHY. "God loveth a cheerful giver."

## Medical Evangelism In INDIA

Through the General Budget, Nazarenes have provided this modern mobile clinic for Dr. Evelyn Witthoff in India. Once our medical assistance was limited to those who lived near enough to come to the foreign hospital but now, through this unit, we are able to reach out to villages sixty to one hundred miles away. Many of these people hear of Christ for the first time through Dr. Witthoff's medical evangelism.

Dr. Witthoff's clinics are well organized to make the most of her opportunity to reach men's souls while treating their bodies. While she and her nurses are interviewing and examining patients, an evangelist and a Bible woman visit with the waiting people, giving out gospel tracts and Testaments, and telling the people of Jesus. The evangelist preaches a gospel message to those who gather in from the surrounding villages. Thus, hundreds of people are told of Christ in these monthly clinics held in areas surrounding our



hospital at Basim, but too far away to be reached by our regular evangelistic methods.

God is blessing Dr. Witthoff and her mobile medical and evangelistic mission.

We can help to guarantee the continuation of our medical work, not only in India, but in Africa, Latin America, and other parts of the world, by giving generously in the **THANKSGIVING OFFERING**.

—General Stewardship Committee



# "CONSECRATED" GOSSIP

By K. DOYLE

John A. McKay, president of Princeton Theological Seminary, writes in his *Christianity on the Frontier*: "A friend from China told me some time ago that the reason why Communists have been able to make such headway in that country is that when they mingle with others in the market place they gossip about their faith."

Staying well within the historical record, we can paraphrase President McKay's explanation of Communist success in China today to explain the success of early Christians in the Mediterranean world nineteen hundred years ago: "The early Christians made such headway in the Mediterranean world, in spite of personal persecutions and hardships of all sorts, because when they mingled with others in the market place they gossiped about their faith."

The time has surely come when we must become experts in putting the gospel back into our gossip.

How we need to let the words of our mouths be acceptable in the sight of God!

Words have accomplished more than all the bombs ever dropped. Moses wrote the Ten Commandments on tablets of stone from divine inspiration. The stone has long been dust, but the words live!

Man's greatest and noblest works of genius built from brick and mortar crumble and perish, but words never die!

From the time of the Psalmist to our present-day psychologists, wise men have advocated a virtue, that of "guarding the tongue." As someone has said, "Before you uncork some 'language' don't just look at the label, but what is *inside* the bottle!"

Robert Butler of Walter Butler Shipbuilders, Inc., at Superior, Wisconsin, had a motto in his office which read, "*If you can't write and sign it —don't say it!*"

We need to gossip but we need to make that gossip *gospel* gossip. We need to take the normal activity of talk and turn it to purposes compatible with our deepest convictions about the sovereignty of God, the sacredness of personality, the power of love, and the value of truth.

The consecrated "gossiper" does not differ from the casual-minded one chiefly in speaking different words, but in speaking the same words differently. He takes the commonplace words of everyday living and transforms them into holy ground. He turns them into instruments of eternal values in talking to others and with others about the personal resources we have found effective, such as the disciplines of prayer, the discoveries of inspiring literature, and the meaning of God and Christ in our daily lives.

I am sure it is true, the average Christian does

## NAZARENES!

### Let's Witness to 2,000,000

During  
November!



*"As we all 'Try Christ's Way' through mass and personal evangelism, we will see revival in every church, advance the kingdom of God, and produce a great spiritual awakening in this day and hour."*

DR. V. H. LEWIS  
General Superintendent

not use one-tenth of the opportunities he has every day to "gossip the gospel."

May we as Christians consecrate our social concerns to Christ, may we dedicate our every day's work to God, and "gossip" our "gospel in the market place."

The Psalmist says: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path" (Psalms 119:103-5).

Christians! Let's gossip! But let's "gossip the gospel"!

**The task of evangelizing the world is imperative. Give sacrificially in the Thanksgiving Offering on November 20.**

*"Modern Christians have enough materials stored in their minds to make thousands of discourses about Christ, but our lips are sealed and our lives ineloquent until the Spirit of Pentecost come upon us and make Christ's truth live in us and shine through our transfigured lives."—GEORGE BOWEN.*



# EDITORIALS

By W. T. PURKISER

## Reformation Day: 1517-1960

There were two contrasting sides to Reformation Day, October 31, 1517. The one we think of first is the side of revolt, the great protest of Martin Luther against the abuses which had corrupted the Church into a mockery of Christianity.

We think of the shameless sale of forgiveness to raise money for the building of St. Peter's Cathedral, and of the false political pretensions of the league between the Papacy and the "Holy Roman Empire," which was neither holy, Roman, nor an empire. The very name "Protestant" actually comes from a famous "protest" presented by Lutheran princes at the Diet of Speier in 1529, protesting legislation directed against the Lutheran church.

But there was another side to the Reformation of 1517. It was not only a protest *against*; it was a protest *for*. What Martin Luther nailed to the door of the Castle Church in Wittenberg that day was a list of ninety-five *theses*, affirmations of the positions to which his God and his conscience had driven him.

The supremacy of the Bible as the Word of God in faith and practice, justification by faith alone apart from the sacraments and offices of the Church, the priesthood of the individual believer, the right of private and independent judgment in matters of conscience—these are not negations, but positive affirmations of great spiritual truths.

There are two contrasting sides to Reformation Day, October 31, 1960. One of these is negative, the fear of political implications which so often appear in matters related to the Church of Rome. These misgivings are not directed toward our Roman Catholic neighbors. We respect their right to religious freedom. We only ask that their church do the same for us, not only here in America but around the world, and not only as a matter of "toleration" or "expedience" but of clearly stated official position. We have no fear of Roman Catholic religion. Our doubts concern Roman Catholic politics.

But there is another side to Reformation Day, 1960. The foundations of our freedom are not political, but spiritual. A government may protect freedom of worship, or it may impede or attempt to destroy it. For this reason, we must protect our freedom politically to the best of our ability. But

freedom of worship is all too readily taken to mean freedom *from* worship.

It is too much to expect that a secular society one that operates without God and Christian faith shall long be concerned with problems of religious liberty. The attitude of a large segment of the people and the press toward Protestant concern illustrates this fact.

It is a serious question how long our religious freedom and our political democracy can be maintained in the face of the progressive decay of the spiritual and moral foundations upon which they are based. One modern observer gives a very pointed parable which concerns a man who loved cream but who didn't like cows. Finally he left the country and moved to the city in order to get away from the cows, buying his cream in cartons at the store. Others felt the same way, and they too moved to the city and bought their cream in cartons until finally no one was left to tend and milk the cows. Then one day the people who loved cream but didn't like cows went to the store and, lo there was no cream because there were no cows.

The sources of our religious liberties are spiritual. Unless the springs of spiritual vitality flow freely, the heritage we cherish will always be in danger.

Dr. Glenn Ford has left no one in doubt about the politico-religious issues of these dark days. But he has an important word to Protestants when he says, "The Protestant church has a greater responsibility than this. If the purpose of the Roman Catholic Church is to 'Make America Catholic,' our purpose should be not only to preserve the heritage that is ours, but to challenge America with a real and vital Christianity that will change lives and remake our nation.

"If Protestants will arise to this spiritual challenge, they will do more to protect the rights of all Americans—Protestants, Catholics, Jews and the nonreligious—than by any other course they can follow.

"But this means that we must have a revitalized Protestant church. This means there must be revived Christians. For all of us this means the full surrender of our hearts and lives to the service of God."

This is where the holiness churches of the twentieth century fit into the picture. Ours is the dis

inctive testimony to the reality and vitality in Christianity that comes through the fullness of the Holy Spirit. We must not fail to do our part under God humbly and constantly to leaven our society with the Spirit of Christ.

## **A Month of Witnessing**

November has been designated a month of witnessing. Our denominational goal is to witness to 2,000,000 people. This is twice as much as we did in 1958 during the Golden Anniversary Week of Witnessing, but we have almost five times as long to do it.

But the month of witnessing is not an end in itself. This year, it is supplemented with definite "follow-up" goals. These are to help 100,000 people seek and find Christ as Saviour or in entire sanctification during the four months from October 1 through January 29; and to receive 25,000 people into the membership of the Church of the Nazarene by profession of faith.

Really, these are rather modest goals when you stop to think about it. The witnessing goal for each local church is seven times its membership. The goal for people seeking the Lord is one-third of the local membership. And the goal for members by profession of faith is one-twelfth the present membership of the local church.

One hundred thousand seekers throughout the Church of the Nazarene in the four fall and winter months is probably not a great deal more than normal. And in 1959 more than 22,000 members joined by profession of faith.

This is not said to encourage any spirit of complacency, but to point out that these are not unrealistic goals. However, they will not reach themselves. They are our targets, but they will not be hit unless we do more shooting than we have been doing.

Dare we do less, in times like these?

## **Portrait of Perfection**

In a very unexpected setting, the Old Testament gives us a portrait of perfection. Its subject was not a Hebrew, nor were any of his friends members of the chosen nation. His name was Job, and he lived in the land of Uz, to the east of Palestine.

The Lord himself testified that Job was a perfect man, one who feared God and fled from evil. The events told in the Book of Job were designed to test the claim of Satan that Job served God only for what he got out of it in terms of health, prosperity, and success.

One after another disasters swept over this Eastern household. Property, family, and personal health were all swept away. With dramatic suddenness, a peaceful and happy life became a storm center of trouble and sorrow. Yet in it all, Job kept his integrity and charged not God foolishly.

Some have applied to Biblical statements about perfection a completely false and misleading idea. Perfection in the Scriptures, as it relates to God's children in this world, does not mean a state or condition in which there could be no improvement. It is not an absolute and static nature in which there is no progress possible. The word in the original means "whole and upright." It stands for completeness, strength, health, integrity, and blamelessness.

This kind of perfection is clearly seen as we look at the portrait of Job. He was a perfect man, yet reduced to the most bitter sort of poverty, the poverty which follows riches. He was a perfect man, yet bereaved of those he loved dearly. He was a perfect man, yet subject to sickness and suffering. The description of his disease and the circumstances of his isolation outside the community on the ash heap led some to conclude that Satan afflicted Job with a form of skin leprosy, a disease for which there was no human cure.

But it was in the area of personal relationships Job had his severest trials. He was misunderstood and accused by those who might have been expected to be with him in sympathy and understanding. Eliphaz, Bildad, and Zophar did not mean to be heartless and cruel men. They were staunch advocates for the orthodoxy of their day. But they failed their friend in his hour of need because Job's case did not fit their formulas. They thought of integrity and perfection in terms of outward success and untroubled serenity.

Finally, Job was a perfect man, though baffled and confused in his own thinking. As far as the Bible is concerned, we do not know that Job ever learned what had happened. His trial brought him a new vision of God, enriched and deepened his faith, and ended with the restoration of his former prosperity. But as far as we are told, Job never did understand what it was all about. His "why's" went unanswered.

Yet Job stands in the Scriptures as a prototype of those who are made perfect in love by the fullness of the Spirit. It is a perfection which means true to type, a perfection of inner integrity and motive. It does not save from mistakes, errors of judgment, misunderstanding, and even perplexity. It is not static and changeless. It is, as one has said, the perfection of the bud which shares in the glory of the perfect flower, and the perfection of the opening theme in a symphony which participates in the beauty of the final movement. Christian perfection is dynamic and growing, ever pressing on toward the ideal expressed in "the measure of the stature of the fulness of Christ" (Ephesians 4:13).

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*"God's causes are never destroyed by being blown up, but by being sat upon."*—GEORGE ADAM SMITH.



# Department of EVANGELISM

EDWARD LAWLOR, *Secretary*

## EVANGELISTIC HONOR ROLL

*The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:*

GROUP	MEMBERSHIP	GAIN REQUIRED	GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4	IV	150-299	18
II	25-74	8	V	300 and above	25
III	75-149	12			

*The entire church and the Department of Evangelism rejoice with these churches and their pastors over the new Christians added to the fellowship of the church.*

### Membership

Church	Pastor	at Last Assembly	Gain
<b>HOUSTON DISTRICT</b>			
Bridge City	M. Harris, Jr.	13	5
Cameron	F. E. Hawkins	14	5
Houston Oak Glen	D. Frazier	15	4
Galveston	H. Underwood	18	11
La Marque Gulf Freeway	W. Haltom	19	5
Bay City	R. Wright	37	11
Houston Lake Forest	R. Wilson	48	9
Houston Belfort	C. B. Oyler	53	12
Conroe	A. Hann	54	10
Houston Woodsdale	A. R. Johnson	60	16
Houston Cloverleaf	R. E. Zell	78	12
Houston Central Park	D. K. Kline	136	14
Texas City	V. Turman	153	26
<b>IOWA DISTRICT</b>			
Winterset	E. McKinney	5	8
Sioux City Highland Park	M. Schmidt	18	7
Cedar Rapids Oakland	C. Bailey	20	5
Estherville	K. Loutzenhiser	23	23
Wapello	C. La Mar	28	9
Cedar Falls	W. D. Huffman	45	9
Boone	G. Parker	53	8

Church	Pastor	Membership at Last Assembly	Gain
Ames	R. V. Schultz	57	8
Farmington	J. K. French	65	9
Newton	D. O. Bell	69	8
Fort Madison	R. W. Phillips	84	12
Montrose	D. M. Kelly	84	12
Des Moines First	C. E. Stanley	224	19
Council Bluffs First	D. F. Hale	281	24

### JOPLIN DISTRICT

El Dorado Springs	R. D. Everhart	10	5
Fredonia	H. Gilbert	16	6
Springfield Grace	R. Archer	22	4
Lebanon	D. Rhodes	41	8
Neosho	B. G. Robison	49	8
Highway	J. D. Moles	52	10
Mountain Grove	M. Eudaley	57	11
Baxter Springs	R. A. Allen	82	19
Iola	W. D. Baker	118	12
Neodesha	W. O. Paris	135	24

### KANSAS CITY DISTRICT

Kansas City Grandview	J. Lambert	13	4
Kansas City Mexican	I. Amaya	22	6
Cameron	R. A. Taylor	23	7
Kansas City Independence	H. M. Bright	34	9
Kansas City Trinity	R. Crew	42	8
Kansas City Southwood	P. Gunas	46	11
Kansas City Fairmount	G. Jackson	57	10
Topeka Auburndale	R. Schumann	58	12
Kansas City Dundee Hills	M. M. Schoonover	73	10
Marshall	E. P. Lloyd	86	22
Kansas City Lakeview	E. E. Reep	102	19
Topeka First	R. G. Jared	230	24

### LOUISIANA DISTRICT

New Orleans Westbank	E. A. Dix	10	12
Pearl River	F. H. Styers	14	4

### NORTHWEST INDIANA DISTRICT

Lebanon	R. Price	0	4
Arcadia	O. Sheets	11	4
Covington	W. Riley	20	4
Mishawaka Twin Branch	S. Zook	20	12
Sheridan	A. Wenner	24	4
Gary Garden Homes	R. R. Featherston	68	8
Kokomo North	D. R. Morris	70	8
Logansport	G. C. Morgan	73	8

## Public Morals and YOU!



According to *Contact-Concern*, Dr. Marvin A. Block, of Buffalo, New York, who heads the American Medical Association committee on alcoholism, stated in a talk to medical and psychiatric experts meeting in Louisville, Kentucky, that the annual

excessive drinking cost to the country includes:

(1) Preventable accidents traced to a drunk at the wheel of the car—some \$125,000,000.

(2) Spending by private agencies to care for the families of alcoholics—\$20,000,000.

(3) Another \$20,000,000 spent by public agencies for the same purpose.

Dr. Block said that an estimate of 4,000,000 to 5,000,000 problem drinkers and alcoholics in the United States is a low one. He pointed out that another 20,000,000 people are directly affected in family relationships.

It would seem that as Christians we must protest in more positive fashion the evils of the liquor industry. It is evident also that the Church must continue to alert and to educate its constituency regarding the beverage alcohol industry that seems to have neither conscience nor concern for the best interests of humanity.

EARL C. WOLF, *Secretary*  
*Committee on Public Morals*

## Into ALL the World



An attractive PRAYER CALENDAR, deserving a special place in every Nazarene home, giving vital information on our missionary fields so we can better pray for them.

Contains over 125 pictures, map, and "Prayer Needs." Easel style with spiral binding. Indexed. 5 1/4" x 8 1/2". 150 pages. Cardboard covers.

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NAZARENE PUBLISHING HOUSE



# FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

## Prayer Requests

Mrs. Evelyn Stanfield, our missionary to Bolivia, has been seriously ill with a kidney infection. Doctors have ordered complete rest for a month. Please pray that Mrs. Stanfield will be healed and restored to complete health very soon.

Mrs. Rachel Julca, the wife of one of our leading pastors in Peru, is also ill. She would appreciate your prayers for her recovery.

Pray much for Cuba these days, and for Rev. Spurgeon Hendrix, Rev. John Hall, and Rev. Ted Hughes, who are laboring there alone, while their families are in the States. Pray especially for the Cuban Christians that they will stand true and become thoroughly grounded in the experience of heart holiness.

The world is sick with sin and evil. Pray much. If we do not carry the burden for a lost world—who will?

## Have You Seen Into All the World?

The quadrennial book of the Department of Foreign Missions, *Into All the World*, is published in the form of a prayer book for daily use in every Nazarene home during the new quadrennium. All the information about our fields that is usually contained in our quadrennial books, and more besides, is included in this new prayer booklet.

There are thirty pages of pictures, brief histories of the fields, lists of personnel and statistics, and in addition, definite prayer requests for each field, to be remembered daily by Nazarenes throughout the world.

The book is designed to stand upright on your table for use in daily devotions by the family. Thirty pages on individual fields provide complete coverage of our entire missionary effort each month, when the book is used daily. A special section at the back contains additional information on Home Overseas Missions, Spanish Broadcast, and other areas of world evangelism, to be used in those months having thirty-one days.

Here at last is an attractive, informative, inspirational book to provide you with a definite plan for praying for every Nazarene mission field every month.

Secure it from your Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri, today. Use it daily throughout the quadrennium. Let your missionaries know that you will be remembering them in prayer. The price is only \$1.50. It will be one of the most profitable investments you can make. Why not secure several for Christmas gifts?

## Missionary Address Changes

Rev. and Mrs. Phillip Torgirson are now at 2819 South 4th St., Ironton, Ohio.

Dr. and Mrs. Samuel Hynd will be moving soon. Their new address will be P.O. Box 2, Acornhoek, Eastern Transvaal, South Africa.

Rev. and Mrs. James Kratz have left for Brazil. Their address there is: Caixa Postal 1008, Campinas, Brazil.

Dr. and Mrs. Robert Merki are on their way to Africa for their first term of service. Their address will be: E.L.M. Hospital, P.O. Box 2, Acornhoek, Eastern Transvaal, Union of South Africa.

Rev. and Mrs. Harmon Schmelzenbach have left for their first term of service in Africa. Their address will be Dunning Memorial, P.O. The Downs, No. Transvaal, Union of South Africa.

Dr. and Mrs. Paul Sutherland have gone to take up their first term of service in Africa. They will be stationed at R.F.M. Hospital, P.O. Box 14, Bremersdorp, Swaziland, South Africa.

Rev. and Mrs. Jack Riley, also new missionaries to Africa, will be living at 124 Kimberley Road, Robertsham, Johannesburg, Transvaal, South Africa.

Miss Mabel Tustin has left for her assignment in Africa. Address her: Private Bag 1412, Pietersburg, Transvaal, Union of South Africa.

Rev. and Mrs. Samuel Taylor are now in British Guiana. Their address is P.O. Box 170, Georgetown, British Guiana.

Rev. and Mrs. Brian Vanciel are in the States on furlough. Their address is 3136 Arcade Blvd., North Sacramento, California.

Rev. and Mrs. Robert Wellmon, missionaries to Nicaragua, have moved to Apartado 25, Jinotepe, Carazo, Nicaragua.

Rev. and Mrs. James Hudson, of Guatemala, have moved to San Miguel, Chicaj, B.V., Guatemala, where they will be operating the new Rabinal-Achi Indian Bible School.

## Religious News and Comments



By WILSON R. LANPHER

## The Silent Air Waves

How long will it be until all distinctly religious programs on the radio are a memory? The trend at the present seems to be towards a general representation instead of a distinctive denominational emphasis. Of course there are exceptions, and our own "Showers of Blessing" is an example. Whatever

the causes, and they are multiple, the following illustration serves to show what is happening. For thirty-eight years the Calvary Baptist Church of New York City has had a radio broadcast every Sunday morning. Its ministry across the years has had tremendous influence for the gospel of Christ. And now radio station WABC in New York is canceling seven paid religious programs, totaling four hours weekly, and the Sunday morning broadcast of Calvary Baptist is among them. In place of these four hours of "paid time" will be ninety minutes of free time, to be shared by the area's four largest groups—Protestants, Roman Catholics, Jews, and Evangelicals. In addition to this, its own ABC network religious programs are also being cut down. Whatever the causes, and they range from the excesses of "free lance" religious hucksters bent on self-promotion to the well-organized drive of councils to take over and speak for all churches, the net result is sad-

dening. In many cities you may search from one end of the radio dial to the other before you can find very many good religious broadcasts on Sunday. This is not a wholesome trend in view of the trash and "cluttering commercials" that continue to usurp radio time.

## Forthright and Not Bigoted

For those who are bewildered in the maze of claims and counterclaims as to who is bigoted and who is not bigoted, it would be well for them to read the official statement of the National Board of Trustees of Protestants and Others United for Separation of Church and State, issued September 6, 1960. While we cannot quote the entire statement, the following excerpts will serve to show its fairness and objective approach. Here are the concluding paragraphs:

"We have repeatedly praised the candidate of Roman Catholic faith in this

(Continued on page 16)



# the Answer corner

Conducted by W. T. PURKISER, Editor

In your answer on September 21 you say, "Corinth was a carnal church." To the contrary, Paul addresses this church as "sanctified." May I ask you for a scriptural (not theoretical) clarification?

My friendly questioner, of course, muzzles me by demanding that my answer be not theoretical. But here's the scriptural evidence on which my judgment was based. Paul writes to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus" (I Corinthians 1:2). In 6:11 he also says, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

On the other hand, in 3:1 Paul writes, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." In 3:3 we read, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" The next verse also says, "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

The apostle continues, "Ye are puffed up" (5:2); "Your glorying is not good" (5:6); "I speak to your shame" (6:5); "Ye do wrong, and defraud, and that your brethren" (6:8). Not only was

the church deeply divided; it tolerated incest (c. 5), the members were engaged in lawsuits among themselves (c. 6), there were serious irregularities in worship (cc. 11, 14), and some even went so far as to deny the Resurrection (c. 15).

As far as the question goes, I must stop right there. But some might want an explanation of the apparent contradiction. That demands a little theorizing. I like the way Dr. Willard Taylor puts it in his "Search the Scriptures" volume on I Corinthians (Nazarene Publishing House, 35c): "The Corinthian church is spoken of as 'them that are sanctified in Christ Jesus' (1:2). This does not mean that they were sanctified wholly, as later statements clearly show (3:1). Paul is speaking here (1:2) of initial sanctification, which is commonly spoken of as regeneration. This experience of initial sanctification is completed in a subsequent crisis which is known among Wesleyan groups as entire sanctification. Entire sanctification was clearly yet ahead for these Corinthians" (p. 9).—W. T. P.

**Do you think a real Christian should believe in capital punishment? What does the Bible have to say on this subject?**

The Bible has been much quoted for and against capital punishment. I believe the weight of the evidence lies in the direction that willful murder justi-

fies capital punishment. This, as I see it, is the only crime which does. —W. T. P.

**In our Manual it is stated that if an elder or licensed minister shall unite with another denomination his membership in the Church of the Nazarene is immediately terminated. Does this hold true for laymen also?**

The *Manual* does not definitely so state. It does, of course, make provision for issuing certificates of commendation to any evangelical church which may be named, and for the removal from the church roll of a member who has not been heard from for six months (paragraphs 50-52). Action in

the case of one known to have joined another denomination would be up to the church board of the local church. It would be assumed that such action would be taken as soon as it was clear that the member in question had no intention of returning to the Church of the Nazarene.—W. T. P.

**With our "Evangelism First" emphasis, isn't it imperative that our ministers bring evangelistic messages and give invitations in the morning services as well as in the "evening evangelistic"? Many people attend the morning service who never return in the evening, and that is their only opportunity to hear the gospel and give their hearts to the Lord.**

This certainly is true. Without any lessening of concern for the Sunday night evangelistic service, surely a warm-hearted gospel message and invitation on Sunday morning on occasion would reach many who might otherwise never be touched. In planning the work of

God it is especially important to avoid the ruts, doing things one way only because that is the way they have always been done. Perhaps this is what the Lord means to teach us when He makes no two people, leaves, or snowflakes exactly alike.—W. T. P.

## Religious News

(Continued from page 15)

campaign for declaring frankly that basic government financial support for parochial schools is unconstitutional. We have likewise praised him for his opposition to the appointment of an American ambassador to the Vatican. We are skeptical about his equivocal words on birth control. We find that he has at no time stated simply that if Congress passed a law providing aid in this matter he would not hesitate to sign and administer it. We are concerned, too, about his silence in regard to the official boycott of public schools contained in the Canon Law of his church. We remain uneasy about the persistent denial of religious liberty to non-Catholics in some Roman Catholic countries such as Colombia and Spain, for we know that the Roman Catholic Church is everywhere committed to the doctrine that 'error has no rights' theoretically. We know that in Spain 22 Protestant churches open for worship under the Republic have since been closed by police and remain closed. We know that the Protestant seminary in Madrid was closed by police and cannot obtain permission to reopen. We know that two-thirds of the area of Colombia has been 'roped off' from Protestant activity and more than 200 Protestant schools in this territory have been closed by police. What effect, we wonder, would the election of a Roman Catholic as President have upon governments which practice such suppression with the knowledge and co-operation of the Vatican? To ask Protestant and Jewish people to take a light view of this matter, or to disregard it entirely, is to be unrealistic. For us this is a matter of self-preservation.

"We commend that section of the press which has forthrightly and maturely dealt with the religious issue in this campaign. We regret the evasive journalism which, in other cases, has declined to face its responsibility in this respect. Some editors do not even recognize the elementary fact that one church in the United States has for centuries pursued a policy of partial union of church and state, and that the adoption of such a policy in this country would be a calamity of the first magnitude. When a candidate belongs to an organization which champions such a policy, it is not bigotry or prejudice to examine his credentials with the utmost care and frankness, and to ask how far his commitment goes."

*"Jesus is with those who put their faith in Him in the hours and days of futility as well as in the times when they enjoy the flush of victory and achievement. Obedience and trust will turn the disappointments into victories greater than any that can be easily won."*



## New Church in Far East Progresses—Japan

"We are glad to be able to report that the Lord is blessing our church abundantly. We have been having around fifty in Sunday school. We thank the Lord for such good attendance, as our church is only three months old.

"Really we have barely scratched the surface in inviting and getting the servicemen and their families to come.

"Today we located a family who have just arrived in Japan from the States. They have been here only a week. We were advised by Rev. Hubert Helling of this family's arrival.

"We thank the Lord for all the assistance that has been provided to locate our Nazarene servicemen and their families. If it had not been for the Servicemen's Commission, we would not have been able to make the contacts that have been made.

"We have definitely felt the need for this

church and feel the Lord will continue to bless as we continue to follow his leading. Every member as well as our church friends has received blessings which words cannot explain.

"To give you some idea what we have to thank the Lord for, we will list some of the things which He has provided. First the Lord sent a fine group of consecrated Nazarenes to Japan. Then He provided our church with two fine servicemen who are well qualified to be our leader and pastor. The Lord also provided us with a fine building to rent. The building has an auditorium which will seat about one hundred fifty people. It has four large Sunday school classrooms, which are equipped with plenty of tables and chairs, blackboards, as well as an organ in two of the rooms. These are just a few of the things that the Lord has provided.

"I could go on and on telling things of our church but time does not permit. We do again say *thank you* for all the co-operation and help the commission has given by furnishing the military addresses and keeping us advised of all changes that occur. We thank the Lord for a commission that stands behind our servicemen and provides them with good literature. It really means a lot to us who are living in a foreign country."

—MARVIN D. WEAVER

**NAZARENE SERVICEMEN'S COMMISSION**

*Paul Skiles* DIRECTOR

## THE WILL OF GOD

Frequently a Christian is heard to say that he wants to be in the will of God. In fact, we all say that upon occasion. We might ask ourselves whether we are absolutely certain that this is our hearts' desire. Or is it possible that we want God to bless us when we are fulfilling our own wills, or that we want Him to conform His will to ours?

What is needed is the surrendered heart-attitude of Thomas a Kempis, who prayed: "Give *what* Thou wilt, and *how much* Thou wilt, and *when* Thou wilt. Set it *where* Thou wilt and deal with me in all things *as* Thou wilt."

In such an attitude is the desire to be in the will of God, and nothing less than this is genuine yieldedness.—*The Pilgrim.*

**1 1/4 Million Dollars**

in  
**Thanksgiving Offering**



## NAZARENE MINISTERS BENEVOLENT FUND

Department of Ministerial Benevolence  
DEAN WESSELS, Secretary

A pastor's wife wrote the following letter after receiving emergency medical assistance from the Department of Ministerial Benevolence during the illness of her husband.

"We wish that we could give our sincere and heartfelt thanks to the whole church for this gift. It means more to us than feeble words can express.

"The letter you sent to us with the check brought tears of gratitude for not only the gift, but for the encouragement from the kind words and the poem. It was a great blessing to us.

"As my husband is unable to write at this time, I am expressing the deep appreciation from both of us. The gift has helped to lift a big load."

It is a privilege to share this letter with you who are making it possible for the Department of Ministerial Benevolence to aid our ministers in times of illness through EMERGENCY MEDICAL ASSISTANCE.



# THE SUNDAY SCHOOL LESSON

By ROBERT L. SAWYER

Topic for  
November 6:

## Repentance and Forgiveness

SCRIPTURE: Psalms 32; 51 (Printed: Psalm 32)

**GOLDEN TEXT:** *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (I John 1:9).

Effectual praying comes from a pure heart. Yet the deepest sinner has access to the throne of God—if he has repented and is seeking the forgiveness for and cleansing from his sins.

**Repentance:** Awareness of the blackness and awfulness of sin and a comprehension of what our sins cost the Son of God will help us to find the peace of confession and repentance.

Perhaps the greatest reason for backsliding and instability among Christians is at this point. We cannot thoroughly repent if we do not see the exceeding sinfulness of sin and loathe that which separates us from fellowship with a holy God. A godly sorrow for sin will not only make one sorry for the deed, but will result in a repulsion for sin and a desire to be rid of sin. One must have a keen sense of the fact that sin will damn the soul in an eternal hell!

Without a clear definition and realization of what sin is and does to the human soul, there will not be, cannot be, a thoroughgoing repentance. We must see our sins, hate them, and make an about-face away from them if we are to receive forgiveness from God through the blood of Christ. We must confess our sins and decide once for all to be done with them and never return to them—then we are ready to receive forgiveness of Christ which makes us new creatures in Him.

**Forgiveness:** Confession and repentance are man's part—although without the Holy Spirit's help it would not be

effective—as consecration is man's part in the experience of sanctification. The forgiveness of sins is an act of God whereby we are cleansed, washed, made new, born again, regenerated, justified, adopted into the family of God, *after* we have confessed our sins and have made up our minds once and for all to be done with the sins that alienated us from the love of God and crucified the only begotten Son of God upon the cruel Cross. Christ died that we might live without sin every moment of every day in word, thought, and deed! Praise His name!

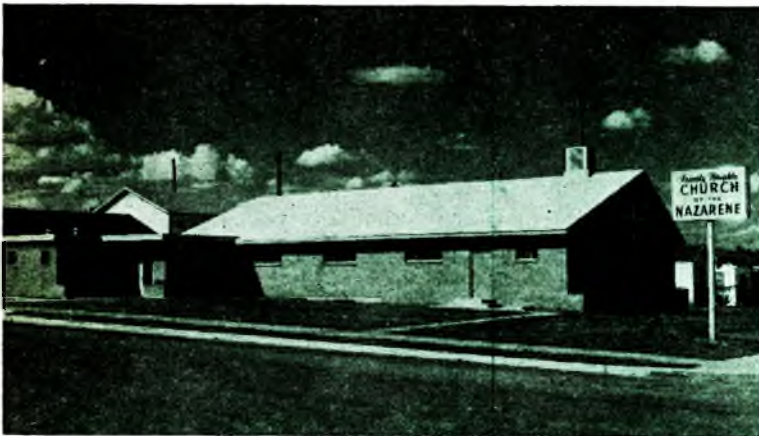
There is a sense in which some sins are more heinous and far-reaching in their effects than others. There will need to be confession *and* restitution. But as the Psalmist prayed, the problem of sin is something that must first be settled between the individual and his God. "Against thee, thee only, have I sinned, . . ." (Psalms 51:4). A right relationship to God will keep us in the right relationship with our neighbor. "If we confess . . . he is faithful . . . to forgive" (I John 1:9).

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.



# News of the Churches

## Trinity Heights Church, Waco, Texas



The new sanctuary and furnishings of the Trinity Heights Church were dedicated in June by our district superintendent, Rev. James C. Hester. The new building is brick, constructed with the use of laminated arches. Normal seating capacity of the sanctuary is 220, with overflow facilities for 60 more. The new building also houses the pastor's study,

rest rooms, choir room, nursery, and vestibule. It is equipped with central heating, coils for air conditioning, speaker system (with speakers in the steeple through which chimes are played each Sunday morning), and also a baptistry. The new building and furnishings are valued at \$55,000. It is furnished with new pews and pulpit

furniture, carpet, and new piano. Total cost of the new building and furnishings was \$22,500; and total debt now stands at \$16,000, which includes \$4,000 previous debt on the property. The old auditorium has been divided to add five new Sunday school rooms and a large assembly room for a new department. We are grateful for God's blessings, and feel that with these blessings comes a more urgent responsibility to evangelize.—RALPH E. WEST, *Pastor*.

The Thomas Fowler Evangelistic Party report: "We have an open date left for this fall—November 30 to December 11. We'd like to slate this time somewhere in the South. Write us, % Trevecca Nazarene College, Nashville 10, Tennessee."

Pickford, Michigan—Our church is rejoicing and very much strengthened after our revival meeting with Evangelist Marvin S. Cooper. God blessed in the services night after night, and many definite victories were won under the Spirit-anointed preaching of Brother Cooper. Truly, it was an outstanding time of blessing.—GAYLORD RICH, *Pastor*.

Six of our churches on Oahu (Hawaii) gathered for a united baptismal service on September 11 in the Wahiawa church. The Spirit of the Lord moved upon the congregation as over thirty people were baptized. It was truly a cosmopolitan group made up of most of our island races, including Chinese, Japanese, Filipino, Hawaiian, and Caucasian. The pastors taking part in the service were Rev. Harold Meadows, Kailua; Rev. Harold Kiemel, Honolulu First; Dr. L. C. Philo, Kaneohe; Rev. Robert Gore, Kaimuki; Rev. Joe Chastain, Ewa Beach; and Rev. Roy A. Litsey, Wahiawa, host pastor. Hawaii District is united in the "Evangelism First" program of the church and marches ahead to greater victories for the Master under the leadership of our district superintendent, Dr. W. S. Purinton.—ROY A. LITSEY, *Reporter*.

Dr. Richard S. Taylor, who has recently returned from Australia after serving for eight years as principal of the Nazarene Bible College, writes that he has slated revival meetings throughout the fall months, but has some available time in early 1961. He may be reached at 5846 S.E. Holgate Avenue, Portland Oregon.

Pastor Veryl W. Jenkins writes: "I have resigned as pastor of our First Church in Syracuse, New York, to accept the work of our church in Wapakoneta, Ohio, and will begin there on Sunday, October 30. Since our coming to Syracuse in June of 1956, God has blessed in a wonderful way. We have helped in the construction of a three-bedroom ranch-type parsonage with full-size basement for social activities; also a 80 x 36-foot brick church with facilities now ready for departmentalized Sunday school activities. Together the properties are valued at \$133,000—constructed at a cost of \$92,000. This was because one of our members, an electrical contractor, contributed all electrical material and its installation. Also, much donated labor was realized as our men worked to the saving on the over-all costs. Our work here has been a time of rich experience, and the church has been most kind and gracious to the pastor and family in many ways. It has been a difficult decision to make, but after prayer and fasting we feel we are in the will of God in moving to Ohio."

The four Nazarene churches of Huntington, West Virginia, conducted a Christian Service Training course, September 19 through 23, with *The Church Winning Souls*, by Dr. V. H. Lewis, used as a textbook. Participating churches included Huntington Central, Vintondale, Walnut Hills, and First Church. Rev. W. W. Hoot, Rev. John Hancock, and the writer served as teachers of the course. A total of 105 were registered for the course, and a real spirit of revival prevailed throughout the entire time. A number of times "Amen's" and shouts of praise could be heard. We feel that this united effort on the part of our Huntington churches has been a wonderful success.—IRA E. FOWLER, *C.S.T. Dean*.



## LAST CHANCE FOR YOU

*to order the missionary tape recording to promote the Thanksgiving Offering in your church.*

*It's FREE. It features the high lights of the Sunday afternoon General Assembly Missionary Convention.*

*HEAR Rev. Elmer Schmelzenbach, veteran missionary, as he challenges the new outgoing missionaries. LISTEN to Harmon Schmelzenbach III as he accepts that challenge.*

*MEET Dr. George Coulter, new secretary of the Department of Foreign Missions.*

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 Kansas City 10, Missouri

Please send a Thanksgiving tape to be used in our church.

Church ..... Name .....

District ..... Address .....

Date .....

Evangelist Thomas Hayes writes: "Since God so wonderfully healed me six years ago—one of the most wonderful things that ever happened to me—I have traveled about 155,000 miles, by train, bus, and automobile, and conducted eighty revival meetings, one of them five weeks in length. I have seen hundreds of people bow at the altar and pray through to God, also have seen some marvelous cases of healing. We have a great God—He never fails! Recently we were in a great tent meeting in Michigan, with Rev. and Mrs. E. Sipes. God blessed, other pastors and people co-operated, and we saw many people pray through to God to be reclaimed and sanctified wholly. I thank God for His help and blessing, and am willing to go anywhere—no church too small. Write me % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

attracted many new people. We praise God for Nazarene evangelists emphasizing our quadrennial theme, "Evangelism First."—ARTHUR L. EVANS, *Pastor*.

Evangelist Herbert Land writes: "These are good days in the field of evangelism, and we are in labors abundant. We thank God and our fine pastors and laymen for a good fall slate. I am now making up my slate for the winter and spring of '61. I have two meetings slated in Kentucky in March of '61, and have some time I would like to fill in that area. Write me at my new address, Box 362, Dumas, Texas."

Evangelist E. C. Tarvin reports: "The past year has been one of great victory. God has given some wonderful meetings, for which we praise Him. Our last meeting was at Milford, Ohio, with Pastor Blanchard, and a goodly number of souls found God. At this writing I am at Salem, Indiana, with Pastor Meyer, and we are having good altar services almost every night. I go next to Augusta, Kentucky."

### Canadian Nazarene College

Nearly four hundred persons attended a special commemoration banquet which was held Friday evening, September 16, in the Martin Memorial Building, to celebrate the fortieth anniversary of Canadian Nazarene College. Dr. S. T. Ludwig, general secretary, was speaker for the occasion, with President Willard H. Taylor as the master of ceremonies.

Dr. Ludwig spoke on "Thou art come to the kingdom for such a time as this,"

Kankakee, Illinois—Fairmount Church closed one of the most fruitful and enriching revivals of its history on September 25. Night after night the church was filled with people, with a new average attendance of ninety for the meeting. The teen-agers attended every night, and a teen trio presented a special number in song on the closing night, with God moving in to bless all those present. The Holy Spirit was present in convicting power, and in the closing service Evangelist J. T. Drye brought a soul-searching message, resulting in twelve at the altar, giving a total of thirty-five seekers in the meeting. Our evangelist majored on Bible holiness, and his command and use of the Bible



referring to the past as a testimony of God's faithfulness, then to the present with its victory and assurance, and finally, the future as a promise of God's enabling power.

Special guests included W. E. Collins, chairman of the Board of Governors from 1934 to 1948; and Dr. Charles E. Thomson, founder and former president, 1927 to 1941. Telegrams were read from well-wishers, including Dr. G. B. Williamson, general superintendent, currently sponsor of C.N.C. Mr. Don Barton, alderman, gave a word of greeting from the mayor's office; and Rev. E. A. Follows, president of the Ministerial Association of Red Deer, also spoke words of greeting.

A historical sketch with appropriate slides and pictures was given by Miss Dorothy Thomson. The climax of the occasion for many came with the announcement of the decision of the board to move the school to Fort Garry, Manitoba, in the environs of Winnipeg. Pictures of a temporary building which is being purchased to house the school next year were shown by Dr. Taylor. District Superintendent Herman L. G. Smith of the Canada West District spoke briefly as a representative of the Board of Governors. He gave assurance that the board in their plans to purchase a permanent campus near the University of Manitoba would seek to provide Christian education for Nazarene youth all across Canada.—*Reporter*.

#### Eastern Nazarene College

Eastern Nazarene College, Wollaston, Massachusetts, began its forty-third year of service to God and the Church of the Nazarene, opening its doors this fall to 725 students, the highest registration in its history. A record 237 freshmen have helped to crowd the college dormitory facilities to capacity again this year.

An outstanding opening convention was held September 15 to 18, with Rev. James R. Bell, pastor of our First Church in Baltimore, Maryland. Special soloist and choir director for the opening convention was Professor Gary Moore, who joined the E.N.C. faculty this year as an instructor in voice. Mr. Moore is also serving as minister of music in the Wollaston church. God richly blessed and used the preaching of Brother Bell and the ministry in song of Professor Moore, as numerous students pledged themselves to Christ's way.

In conjunction with the annual meeting of the Board of Trustees and the Development Council, President Edward S. Mann officiated at the cornerstone laying for Spangenberg Hall, dormitory for women now under construction. Professor Alice Spangenberg, in whose honor the building is named, placed the first mortar on the cornerstone. This dormitory, which will house 114 women, is expected to be ready for occupancy next year.

President Mann and the faculty and administrative officers of E.N.C. anticipate a rich year of growth and service in the great calling of Christian education. Nazarenes everywhere are urged to remember E.N.C. regularly in prayer.—*E.N.C. News Bureau*.

#### North Arkansas District Assembly

The eighth annual assembly of the North Arkansas District was held September 28 and 29 in the Conway church. Dr. V. H. Lewis presided with the grace, dignity, and poise of a veteran. The North Arkansas Nazarenes were blessed by the preaching and leadership of our great new general superintendent.

Rev. J. W. Hendrickson, our wonderful district superintendent, gave his report on Wednesday morning, showing increases in many ways and an optimistic view for the future. Brother Hendrickson is loved by the people of North Arkansas. A spirit of harmony and unity prevails on the district.

Rev. Harvey Rathbun was re-elected district secretary, and Mr. Elbert Tyler was re-elected treasurer; with Rev. Ray Dunning as the new church school chairman. Rev. Boyd Hancock, Rev. Clyde Montgomery, Mr. Andy Felts, and Mr. John Tubbs make up the advisory board. Mrs. J. W. Hendrickson was re-elected N.F.M.S. president, and Rev. Eugene Hulsey is the N.Y.P.S. president.

The pastor and people of the Conway church considered it a real privilege to entertain the assembly.—*CLYDE MONTGOMERY, Reporter*.

#### Houston District Assembly

The thirteenth annual assembly of the Houston District convened on Wednesday, August 31, at First Church in Houston, Texas, with Rev. Hugh Dean as host pastor.

Dr. V. H. Lewis, general superintendent, presided with efficiency and grace. It is not difficult to sense the deep love and respect the Houston District holds for the Lewis family. A note of victory and courage prevailed throughout the sessions of the assembly. Dr. Lewis' messages centered around the quadrennial theme, "Evangelism First."

The high point of the assembly was the report of our district superintendent, Dr. Raymond McClung, which showed wonderful gains in every department of the district work. The high esteem in which Dr. and Mrs. McClung and their lovely family are held on the district was reflected in a nearly unanimous vote for Dr. McClung; only one negative vote on the ballot for one year, and two negative votes on the three-year ballot. Also the district expressed their love and appreciation by a love offering from churches and individuals amounting to one thousand dollars.

Rev. Curtis Smith, field representative, reported the blessings of God upon the work of our Bethany Nazarene College. The Houston District continues its plans to stand wholeheartedly back of our college. Mr. Elvin Hicks was the representative for the Nazarene Publishing House.

Rev. Frank Kemendo and Rev. David Saucier were elected as district secretary and treasurer respectively; and elected to the advisory board were Rev. Hugh B. Dean, Rev. C. Kenneth Sparks, Mr. John Bundy, and Mr. Frank Thompson.

On Thursday evening Dr. Lewis conducted an impressive ordination service, with elder's orders presented to Ralph Wright and Howard Wade.—*VERNON B. CURLESS, Reporter*.

#### Tennessee District N.Y.P.S. Convention

The Tennessee District N.Y.P.S. convention was held on August 15 at Clarksville First Church with the district president, Rev. John A. Knight, presiding.

The program was well planned and executed, and blessed of God. The theme "HIS" was featured throughout the day, with short speeches on various phases of the subject given by Miss Mary Cox, Jimmy Rudd, Miss Ruby Potter, Stanley Taylor, and "HIS" sung by Paul Eby. A quartet of preachers also gave a special message in song.

President Knight gave a good report of progress, and was re-elected with a nearly unanimous vote. The convention presented him with a love offering as an expression of appreciation for his faithful leadership.

District Superintendent C. E. Shumake is a friend of young people, and showed this by his intense interest and labors during the entire year as well as during the convention. We Tennesseans love and appreciate our leadership.

One of the high points of the year for Tennessee young people is the district banquet at the close of the convention. This year the special speaker was Dr. Mack Anderson, superintendent of Georgia District. He stirred and challenged the hearts of the more than two hundred young people present.

The fellowship and blessing of this convention will not soon be forgotten.—*MELVIN L. THOMPSON, Reporter*.

#### Northwestern Ohio District Church School Convention

The first district church school convention for Northwestern Ohio met at Lima First Church, September 26 and 27, with Rev. Clifton Norrell, host pastor.

Rev. M. G. Martini, church school chairman, presented a full-orbed program that covered all phases of the work of the church school, that was most interesting, challenging, and inspiring. The theme was "Evangelism First."

Dr. Albert F. Harper, executive secretary of the Department of Church Schools, was a most efficient speaker for the day services. Dr. G. B. Williamson, general superintendent, night speaker, stirred our hearts again and again for genuine revivals which would reach out in "Evangelism First" to the unreached thousands about us. Rev. Carl B. Clendenen, Jr., district superintendent, lifted us to new planes in our vision as he presented the proposals for this first full year's operations of the Northwestern Ohio District, with a minimum of nine new branch Sunday schools and three new churches in this first assembly year.

There was a sad note in the midst of this great convention when we learned that Dr. W. E. Albea, who had retired just six months previously after almost seventeen years as the dearly beloved superintendent of the Western Ohio District, had slipped away to be with Jesus on September 26. With a consciousness of his spirit lingering with us, we press on for souls in evangelistic fervor.—*J. G. WELLS, Reporter*.

### N.Y.P.S. Teen Camp Idaho-Oregon District

Those who were able to attend the 1960 Teen Camp were thrilled by the speaking of Miss Helen Wilson, camp evangelist. Her very challenging messages, given in a unique way and backed by her Christlike devotion, were a challenge to all those present. The camp closed with virtually all the 170 youth finding and/or renewing covenants with Christ.

Our teachers were outstanding during the study period and gave us much food for thought.

The fine spirit and devotion of our district N.Y.P.S. president, Brother Chester Galloway, added greatly to the camp spirit as well as the kind patience and thoughtful concern of each of the other workers.

We feel that this was one of the best camps we have had, and praise God for the fine number of youth accepting calls to missionary service.—VOLNEY A. JOHNSON, *Camp Director*.

### South Carolina District N.Y.P.S. Convention

The South Carolina District N.Y.P.S. convention was held on September 13 in Fort Mill. After singing led by Rev. Robert Agner, the district superintendent, Rev. Ben F. Marlin was presented and spoke briefly to the delegates.

Rev. James Taylor was elected N.Y.P.S. president for the third year.

Reports of zone and committee chairmen were heard during the morning session.

The afternoon session was highlighted with an address by Rev. Marselle Knight, emphasizing our quadrennial theme, "HIS."

Other district officers elected were: Ellison Collins, vice-president; Norma Parrish, secretary; and Mrs. Marion Love, treasurer.

The convention closed with a combined missionary-N.Y.P.S. evangelistic service and youth choir. Miss Mary Scott, general N.F.M.S. secretary, was the special speaker for the evening service.—*Reporter*.

### Canadian Holiness Federation

The seventeenth annual convention of the Canadian Holiness Federation convened September 20 to 22 in the Fifth Avenue Free Methodist Church, Ottawa, Ontario, Canada. From the very beginning God's presence was upon the gathering.

Bishop J. Paul Taylor of the Free Methodist church, principal speaker, was unable to come because of illness, and Dr. A. E. Airhart, pastor of Toronto's St. Clair Avenue Church of the Nazarene, was invited to fill the vacancy. That this choice was ordered of the Lord was soon evident in the high caliber and spiritual tone of Dr. Airhart's messages.

Rev. J. Fletcher Tink, Nazarene pastor at Skowhegan, Maine, arranged and presented an uplifting musical program. Brother Tink also presented a morning message on "Revival." Other men who graciously acted as substitutes were Rev. A. J. Slater of the Standard church,

Rev. J. S. A. Spearman of the Wesleyan Methodist church, and Rev. A. B. Moffat of the Free Methodist church. There were shouts of praise as these men presented their holiness-centered messages. The three evening services were very well attended, with a packed house on the final night.

Rev. R. L. Casement (a Free Methodist), the Federation president, gave gracious leadership to the convention and was unanimously re-elected. The vice-president is Dr. A. E. Airhart, of the Church of the Nazarene; Rev. A. Walsh, the secretary, is of the United Missionary church; and Rev. J. S. A. Spearman, treasurer, is of the Wesleyan Methodist church.

The spirit of unity and co-operation evident in this convention was felt to be indicative of a revival of the preaching and teaching of scriptural holiness in central Canada.—JAMES A. TAYLOR, *Reporter*.

## GONE—BUT GONE WHERE?

By EDITH CAREY

Johnson, Vermont

When inquiring for acquaintances we have heard were sick, perhaps even near to death, we sometimes get the reply, "They are gone." At such a time the thought often comes flashing into mind, Gone, yes, gone from earth, but gone where? The only certain answer which can be given is that they have gone into eternity.

If those dying passed from time into eternity holding fast their faith in Jesus Christ as their Saviour we can, if saved ourselves, rejoice in the glorious prospect of someday joining them in the praise and worship of our Redeemer.

But what if some with us yesterday are gone today leaving no testimony of a saving knowledge of the Lord? No longer able to speak to them, as Christians, should we not turn our eyes upon ourselves and ask if we did our best to reach and win those souls for Christ? They are "gone" now, never again to have an opportunity to repent and seek salvation. "Gone" now beyond the reach of our voices pleading "in Christ's stead, be ye reconciled to God" (II Corinthians 5:20). "Gone" now; not even a prayer can be offered or avail for them. There is nothing we can do to help them. It is too late for them; it is late for us.

We ought to be awake to the danger of those without Christ whom we meet from day to day. It may be those we pass so casually on the street, those who live in the next one or two houses from us, or perhaps someone in our own home. It is only today, the present hour, of which we can be sure. It must be evangelize NOW. Tomorrow they may not be here, "gone—but gone where?"

O Christians, Christ's redeemed ones and members of His Church in the world today, we must be faithful "watchmen," giving the warning we have heard from the mouth of the Lord. May He never have to say to one of us, "His blood will I require at thine hand" (Ezekiel 33:8).

## Angels from Glory

(Read Psalms 91:11)

By F. W. DAVIS

*What wonderful protection we have  
from the Lord*

*Through angels detailed from above,  
To strengthen our hearts in times of  
distress*

*By the touch of their heavenly love!  
They guard every step we take thro' the  
day,*

*As we walk in the pathway of right;  
They'll never forsake us, or leave us  
alone,*

*But will shield us thro' perils of  
night.*

*Angels from glory so holy and pure,  
Invisible sentries from God,  
Sent down from the sky, defending His  
own,*

*No matter wherever they trod.  
Then why should we weaken or falter,  
dear friend,*

*With these heavenly angels so near?  
They are ever beside us, from darkness  
till dawn,*

*To dispel every shadow and fear.*

## THIS FOR TODAY

Do you have a difficult or unpleasant task to do today? Such problems face us all at one time or another. But about your own specific need in this very hour, remember this: Trust in God. The Lord Jesus, the eternal Son of God, goes before you, bathing the darkest problem in the light of His presence and shining across the steepest place with the glory of His grace and enablement. "Lo, I am with you always."—*Selected*.

## Deaths

WALTER JULIUS DARDEN was born August 21, 1877, near Jackson, Mississippi, and died August 2, 1960, in Enid, Oklahoma. He was united in marriage to Fronie Maud Bewley in 1900, and they moved to their new home—a typical Oklahoma Indian Territory dugout. To this union were born thirteen children. He had been a wonderful Christian since the age of nine, and for over thirty-two years was a faithful member of the Church of the Nazarene. At the time of his death he was a member of Enid First Church. He was an outstanding student of God's Word, a unique teacher, placed great importance on the family altar, and helped to push the work of the Kingdom. On October 10, 1950, he and his companion celebrated their golden anniversary. He is survived by his faithful companion; six daughters: Mrs. A. C. Hill, Mrs. E. L. McArthur, Mrs. Albert Boomer, Mrs. Cecil Dean, Mrs. Harold Jones, and Mrs. Virgil Smith; four sons: J. J., Paul, Earl, and Roy; three sisters: Mrs. John Doggett, Mrs. Ira McClanahan, and Mrs. Ocie Merrell; and two brothers, Willie and Homer. Five of his children are in the Nazarene ministry, three pastors and two as ministers' wives; also two grandsons are in the ministry. Due to failing health, he spent the last months of his life as a patient in the Southmoor Manor Rest Home.



**BERT F. AMICK** was born November 12, 1876, and died July 6, 1960, at his home in Lakeland, Florida, after a lingering illness. He was married to Rhoda E. Grigsby in 1951, and they moved to Lakeland in 1952, where they united with the Church of the Nazarene. He was a faithful and loyal member. He loved his church, and worked right along with his wife, who was a minister. He is survived by his wife, Rhoda; two daughters, Mrs. Stanley McNeill and Mrs. Ethel Hollingsworth; also two brothers, Elmer and Ernest; and one sister, Mrs. Ethel Alexander.

**MRS. MAGGIE STANTON** (nee Savage) was born April 16, 1883, at Comstock, Texas, and died in El Paso on July 26. Converted at an early age, she lived a Christian life to her death. In 1909 she was united in marriage to the late Henry P. Stanton. To this union were born four sons and two daughters, who survive: Rev. Paul L., Clyde Leroy, Donald Mervin, Rev. Lawrence L., Mrs. Dorothy Calhoun, and Mrs. Margaret Calhoun. She united with the Church of the Nazarene in 1950 her own son (who was her pastor until her death) receiving her into membership. She was a loyal and faithful Nazarene. She became affectionately known as "Grandma Stanton." Funeral service was conducted by Dr. R. C. Gunstream, district superintendent, Rev. A. D. Heiniger, and Rev. Harold W. Morris, with interment in Restlawn Memorial Cemetery, El Paso. Her husband is buried on one side, and a son-in-law, Rev. C. C. Calhoun, on the other.

**GERALD M. VAN TINE**, age fifty-one, of Ellenville, Illinois, died of a heart attack at his home on August 1. He was born in Yates City, January 10, 1909. He was converted in 1937 and joined the Ellenville Church of the Nazarene in 1945. He served as Sunday school superintendent, church trustee, and as a Sunday school teacher. In 1931 he was united in marriage to Cecil L. Mooney. He is survived by his wife; three daughters: Mrs. Betty Gray, Mrs. Patricia Williamson, and Mrs. Shirley Meyer; two sons: Rev. Gerald G. Van Tine, Nazarene pastor at Rosewood Heights Church in East Alton; and Billy Mack. Funeral service was conducted by his pastor, Rev. Russell B. Knudson, with interment in the cemetery at Fairview, Illinois.

**DENNIS MARSHALL BUTCHART**, nineteen-year-old son of Rev. and Mrs. Wayne M. Butchart, pastor of Bethel Church of the Nazarene in Yakima, Washington, died August 5, just twenty hours after fainting and falling into a tank of sodium dichromate at the Thermodyne Laboratories of Yakima, where he had a summer job. During his last conscious hours he gave glorious witness of victory. He was born March 28, 1941, in Portland, Oregon. Converted at an early age, he later gave himself fully to God and was sanctified wholly. In the home, in high school, college, and at work he lived for Christ. He was active in the ministry of music in the church and at Northwest Nazarene College, where he had just completed his freshman year as a ministerial student. His positive witness for Christ in life and in death brought many to settle definite issues with God. Besides his parents, he is survived by two sisters, Joanna Kay and Marcia Patrice; and grandparents, Mr. and Mrs. Clark Roberts, of Nampa. Funeral service was held in Yakima First Church; those participating were Dr. John E. Riley, Dr. E. E. Zachary, Dr. B. V. Seals, and Rev. Paul Yearout. God's glory was signally upon the service.

## Announcements

**WEDDING BELLS**—Miss Ora Irene Claire of Providence, Rhode Island, and Rev. Harper Kreiser, of Reading, Pennsylvania, were united in marriage on September 10 at the Gospel Mission, with Rev. Norris and Rev. Arthur Fallon of Calvary Church officiating.

**BORN**—to Vernon Wesley and Joyce (Swartz) Burpo of Cashion, Oklahoma, a son, Mark Vernon, on September 25.

—to Rev. Ray C. and Lorraine Gery of Colton, California, a daughter, Lorae Elizabeth, on September 23.

—to Mr. and Mrs. James (Paul) Wilson of Ashville, Ohio, a daughter, Joyce Ann, on September 21.

—to Kenneth and Sharon Short of Indianapolis, Indiana, a son, Steven Marc, on September 14.

—to Rev. and Mrs. Paul D. Beaver of Shenandoah, Iowa, a daughter, Coleen Faye, on September 13.

—to Roy E. and Rachel (Plymire) Buckmaster of Pasadena, California, a daughter, Janice Kay, on September 11.

—to Bob and Marvis (Freeman) Childress of Galena Park, Texas, a son, Bobby Dean, Jr., on September 8.

**SPECIAL PRAYER IS REQUESTED** for an Iowa mother with two children who left her husband and cannot be located;

by a Christian brother in Ohio for the salvation of his father, also that he may be victorious over a chronic failure or doubting condition;

by a Christian lady in Michigan, all alone and very lonely, that God will undertake in an urgent prayer request—she believes it is according to His will, but wants His complete will in the matter;

by a Christian lady in Indiana for help for a boy—needs conviction for his sins, and real heart-felt salvation, good work, and Christian friends;

by a Christian lady in Oregon that God will help her in dealing personally with a hungry soul—she needs special wisdom and guidance from the Holy Spirit to help this one.

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CH-1029 Dark plastic sprinkled with glitter

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CH-1029



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## "Sunshine Line"

### CHRISTMAS CANDLELITE

Lighted candles, truly symbols of the joyous Christmas season, provide a theme for this exclusive "Sunshine Line" assortment. Eighteen quality folders. Three each of six designs. A nice selection of different designs all with large lighted candles as a background. Each full-color design is expertly printed in pleasing Christmas colors and is repeated in three different color combinations. Each card is single-folded. All are printed on heavy greeting-card stock, hot embossed, and finished with sparkling Virko. Card size is 3 x 8 inches. Packed in a neat two-stack box. An assortment that is sure to please the most discriminating. (WA)

G-8960 With Scriptures

\$1.25



G-8960



WE PAY POSTAGE . . . to serve you better







### NEW "HERITAGE SERIES" OFFERS VARIED PRICES

A new Bible series offers the gift buyer a selection of three different bindings, in both black and red-letter editions, priced from \$5.00 to \$10.00; with a contents that includes concordance, readers' aids, and 8 maps in full color as standard features in all three bindings. Semi-overlapping cover. Type sample H. (WO)

B-803C Black leathertex	\$5.00
B-853C Black leathertex, red-letter	\$5.50
B-801C Black genuine leather	\$7.50
B-851C Black genuine leather, red-letter	\$7.95
B-807C Black, genuine morocco, leather-lined	\$10.00



B-807C



B-602Z

### TO A CHILD'S DELIGHT

The Rainbow Bible, with a durable, full-color pictorial cover, is a wonderful first Bible for the primary and junior readers. Size 4 1/4 x 6 7/16". Gift-boxed. Type sample A. (WO)

B-603	\$2.50
B-602Z Zipper	\$3.50

### A TIME-TESTED LEADER

Among the highest quality Bibles offered is this genuine morocco (goatskin), leather-lined edition with gold edges. This Bible has been presented to you for more than a decade, and you have found it to be tried and true. Center-column reference, 160-page concordance, and helps including summaries of the books of the Bible. Type sample J. (HA)

B-2400X	\$10.95
B-2400XRL Red-letter Edition	\$11.95



A	CHAPTER 5
	AND seeing the multitudes, he up into a mountain: and he was set, his disciples came him:

B	20 And the LORD came do mount Si'nai, on the top of th get thee down, and thou shalt thou, and Aaron with thee: b
---	--

H	2 Sam. 4 16:10 ch. 7:6 Mark 7:3 ch. 4:46 ch. 1:14	4 4 6 9 11	12 ¶ After this he to Ca-për-nä-üm, mother, and his br his disciples: and
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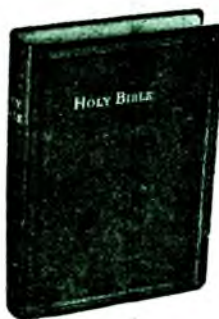
J	8 ¶ Je-hōi'-ā-chin' was eig teen years old when he began reign, and he reigned in Jer salem three months. And i
---	--

K	AND the whole ea one 'language, speech.
---	---

### INEXPENSIVE GIFT BIBLE

Priced for wide distribution. Printed on tough, lightweight Bible paper. Bound in sturdy, overlapping, imitation leather cover. Size 7 3/4 x 5 1/4 x 1 1/4". Type sample B. (WO)

B-288	Only \$1.25; 12 for \$13.75
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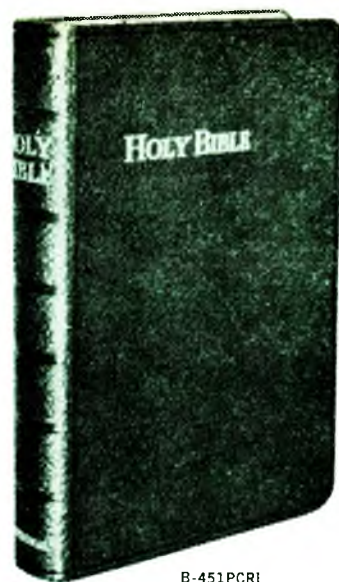
B-288



B-654Z



B-656Z



B-451PCRL

### PRESENT YOUR HOME WITH A FAMILY BIBLE

This handsome Bible, designed primarily for use in the home, is also practical for lectern and pulpit use.

Features: Large-print type (Sample K); self-pronouncing text; 60,000 center-column references; atlas of maps in full color; attractive presentation page; family register with marriage certificate; concordance; helpful table for Bible reading.

Black imitation leather, morocco-grained, flexible, limp cover; red under gold edges; headbands; words of Christ in red. (NA)

B-451PCRL

\$9.75

### ESPECIALLY FOR YOUNG FOLKS

Small, red-letter, zipper Bibles with 8 full-color illustrations to help young imaginations picture Biblical scenes and events. Make valuable keepsakes too, for they contain presentation page, family register, and marriage certificate. Size 4 1/4 x 6 7/16 x 13/16". Gift-boxed. Type sample A. (WO)

B-654Z White	\$3.75
B-656Z Black	\$3.50

See handy order blank on page 31 for free gift





For Many Other Gift Selections  
See Your Pastor's Copy of Our  
New 1961 MASTER BUYING GUIDE  
or Send for Your Own Free Copy Today!

## HEAD-OF-CHRIST NEW TESTAMENT

This edition is one of the most readable vest-pocket Testaments produced. Printed on India paper and bound in smooth, flexible plastic, it is only 5/16 inch thick, in spite of the fact it includes the Psalms. The cover of one of the three choices is devoted to a masterful painting of the head of Christ. The other selections, one royal blue and the other black, may also be owned with dignity. Each Testament comes with 23-carat gold edges, and would be appropriate as a gift for the teen-ager. Difficult names are self-pronounced in a convenient index. Type sample H. (CAM)

TE-174 Blue \$1.75  
TE-175 Black \$1.75  
TE-176 Head of Christ \$1.75



TE-176



TE-296

## PRECIOUS PROMISE NEW TESTAMENT

With all promises marked in red, this is a unique edition to give your friends at Christmas time. Black art-leather binding, gold-stamped, clear type. Size 3 7/8 x 6 1/2 x 1/2". Gift-boxed. (WN)

TE-296 \$3.95



PE-711

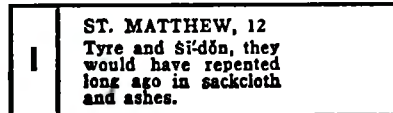
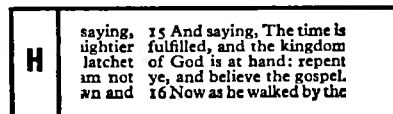
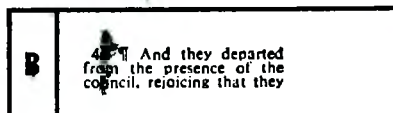
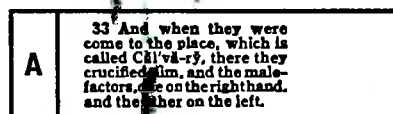
## SLENCIL PENCIL

This useful metal mechanical pencil is designed to serve the dual purpose of fine writing on India paper and marking your place in Bible or book. Clip will not damage thinnest paper, and cap conceals adjustable eraser; guaranteed mechanically perfect. Gift-boxed. (SLC)

PE-711 Gold, "Jesus Never Fails" \$1.75

PE-713 Silver, "Christ My Guide" \$1.75

PE-715 Green, "The Lord Is My Shepherd" \$1.75



## CHILDREN'S RAINBOW NEW TESTAMENT

This multicolored, cloth-covered Testament makes for an excellent children's gift. The New Testament and Psalms are offered in an easy-to-read, self-pronouncing style and are printed on de luxe Indo-Text paper. Type sample A.

TE-43 \$1.00; 12 for \$11.00

## GIFT TESTAMENTS

An attractive, meaningful gift for the younger set. It is bound in washable imitation leather, gold-stamped, with gold edges and a presentation page. The self-pronouncing Testament is 2 3/8 x 4 1/4 x 1/2". Gift-boxed. Type sample I. (CL)

TE-1 White \$1.35  
TE-4 Baby Blue \$1.35  
TE-5 Baby Pink \$1.35  
TE-6 Pastel Yellow \$1.35



TE-1



TE-48

## INEXPENSIVE TESTAMENT

Ideal as gifts for a class or group of children you may have been working with. The 2 3/4 x 4 3/8 Testament is bound in flexible imitation leather. Type sample A. (WO)

TE-48 50c; 12 for \$5.50



TE-43



U-298

## PRE-FOCUSED READING AID

Those who find print difficult to read will find the answer to these difficulties by using this pre-focused, unbreakable magnifying glass. Special guide attachment at one end will fit over side of page to allow the reader to slide instrument down the page with ease. The scientifically processed plastic guide lies flat on the page, eliminating tiresome holding or focusing. (HP)

U-298 \$2.98

## New Leather Vest-Pocket Edition

The new "Tiny Testament" is one of the most appropriate for gift-giving in the wide selection of Testaments presented by your Publishing House. This edition is printed on "Micropake," the thinnest, most opaque India paper made, which makes it possible to offer the combination of the New Testament and Psalms without bulkiness. Covered in genuine leather and self-pronouncing, it is 2 11/16 x 3 13/16 x 1/4" in size. In addition, the Testament is set off with rich gold roll on inside covers; it is limp, and features gold edges. Type sample B. (HA)

TE-42X \$3.75



TE-42X

Give gifts with a Christian emphasis



# Pictures and plaques for all ages



M-4550



M-4914



P-2750

## "HAPPY TIMES WITH JESUS"

### A Lovely Nursery Picture

Little tykes toddle toward Jesus with outstretched arms and smiling faces—each striving to be the closest to their Friend. This is the kind of picture the little folks will take for their very own.

Printed in bright colors and mounted on 1/4-inch Masonite board, plastic laminating on front. Beveled edges have gold finish. Complete with easel-hanger. Over-all size, 8 1/4 x 11 inches. In gift box. (WA)

P-2750

\$1.75

## OAK-FINISH FRAME

The simplicity of this new oak-finish frame makes it possible to use in any setting. A meaningful gift for all occasions.

Finished with a soft, clear surface that brings out the beauty of the wood and complements the colors in the picture. Size 13 1/4 x 16 1/4". Boxed. (WA)

P-4600 Head of Christ

P-4602 Christ at Heart's Door

P-4603 The Good Shepherd

Order by number.

\$5.95

## MY KITCHEN PRAYER

### Wall Plaque and Hot Dish Mat

A bright, pleasing wall plaque featuring a new prayer poem that bespeaks reverence and devotion. The design permanently lithographed in four beautiful colors on a white background has that "in good taste" appeal. Also has asbestos back for use as hot-dish mat. Size 7 x 7". Gift-boxed. (DP)

M-4550

\$1.00

## PRAYER FOR OUR HOME

A new Sallman's "Look unto Me" print is featured on this fine plaque. The plaque itself is finished in beautiful fruit-wood with gold accenting the lettering on the message. Over-all size measures 8 x 10 inches. Individually cartoned. (WA)

M-4914

\$3.95

## ILLUMINATED SCROLL PICTURE

A de luxe item at a moderate price, these scroll-framed pictures are excellent gifts for church and home.

**Silver Glittertone Frame.** Fine, new scroll picture illuminated by a soft light from the top. Comes with light tube and cord. Individually cartoned. Size 10 1/2 x 14 1/4". (WA)

P-6600 Head of Christ

\$7.95

P-6602 Heart's Door

\$7.95

P-6603 Good Shepherd

\$7.95

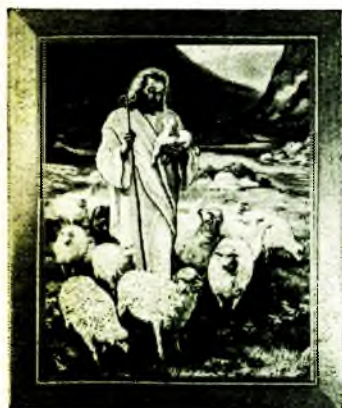
**Gold-Bronze Frame.** Graceful scroll frame with top light accenting the painting. May be hung on the wall or set on a desk. Ideal as a night light. Size 10 1/2 x 12".

P-6350 Head of Christ

\$6.95

P-6366 Jesus, the Light of the World

\$6.95



P-4603



P-6350



P-6603



See handy order blank on page 31 for free gift







M-1641



### FRIENDSHIP SERIES

Molded from mahogany-colored plastic wood. These plaques have the appearance of fine original wood carvings. Over-all size, 6½ x 5¼ inches. Gift-boxed. (WA)

M-1640 Just for Today

M-1641 Stay Firm

M-1642 What God Hath Promised

M-1643 Contentment

M-1644 Overheard in an Orchard

Each, \$1.50



M-1640



M-1642



M-1386



M-1391



M-1643



M-1807

### SILHOUETTE PLAQUES

Newly designed companion wall plaques! Selected subjects to please both adults and children. The diamond-shaped background creates the perfect accent for the dramatic oval holding the inspirational silhouette of white luminous plastic.

The entire plaque is molded in a three-piece, sturdy plastic material. The soft, light color tone of the diamond background is contrasted by the deeper dimension effect. Soft, luminous glow of night adds a special touch. Interesting, inspirational wall groupings can be arranged by using several of these modern plaques. Over-all size, 6¾ x 8½". Individually gift-boxed. (CO) Each, \$1.25

Beige Background and Tan Ovals

M-1386 Praying Hands

M-1387 Rugged Cross

M-1388 Head of Christ

White Background and Blue Ovals

M-1389 Good Shepherd

M-1390 Boy Praying

M-1391 Girl Praying



M-1644

### FRUITWOOD SERIES

Beautifully designed "Art-Wood" plaques attractively finished in fruitwood color, with the texts highlighted in ivory. Size 8 x 5¼". Gift-boxed. (WA)

M-1807 "Lo, I Am with You Alway"

M-1831 Home, Sweet Home

M-1832 Homemaker's Prayer Each, \$2.00



M-1832



M-1831

### ALUMINUM NAPKIN HOLDERS

Black aluminum napkin or letter holders with prayer in raised white letters. Size at front, 4½" high and 5½" wide. A useful 1½" of space for napkins or letters. Boxed. Easily assembled. (CS)

GI-101 "Grace" Prayer

\$1.00

GI-102 "Bless This House" Prayer

\$1.00



GI-102



This year—give gifts with a Christian emphasis







### "PRAYING HANDS" DESK SET

A handsome and extremely practical desk accessory. The ever popular "Praying Hands" are stamped in gold on the dark maroon base. Base measures 5 x 3". The 6½ inch ball-point pen can also be used as a letter opener, as the top tapers gracefully to a point. Uses standard refills. Rubber-cushioned base to protect fine surface. Gift-boxed. (CO)

GI-69

\$1.50



GI-69

### MINIATURE "KING'S CROSS" SPOON AND FORK

Here's just what every lady would like—sterling. Norwegian made, demitasse spoon and relish fork with twisted handle design. Story of dainty cross design at top enclosed.

Also, a collector's item. 4½" long. Gift-boxed. (MW)

AW-700 Spoon

\$1.00

AW-701 Fork

\$1.00



AW-701

AW-700

### U.S. MAP 'N' PEN SET

This desk pen holder is in shape of the U.S. map with a ball-point pen that is a combination letter opener and ruler. This quick-reference map is made of molded mahogany plastic, in four colors, and protected by a plastic covering which assures durability. "Blessed are the pure in heart: for they shall see God." Matthew 5:8, is imprinted in gold at the top of the map. The box is attractively printed in full color. (WA)

GI-4332

\$1.00



GI-6125

### MEN'S UTILITY KIT

Ideal gift for the traveling man. Compact utility kit with comb, brush, nail clipper, and nail file. Case is made of durable, light brown, vinyl plastic. Scripture text printed in gold. "Serve the Lord with Gladness." Size: 5" wide, 3" high, and 1½" thick. Gift-boxed. (EPN)

GI-198

\$1.98



GI-198



GI-4332

### EL RANCHO SALT 'N' PEPPER AND NAPKIN HOLDER

Corral fence design made of hardwood. Salt and pepper containers are steer heads, hand-painted, and hang from corral post. With text, "In Everything Give Thanks." (WA)

GI-6125

\$1.00

### MIDGET TELEPHONE INDEX

A unique gift item! An attractive, hammered-brass index, small enough to carry in a purse or pocket. The slightest pressure on the indicator gives the desired number and address. Text die-stamped on front. (GO)

GI-1210

\$1.00



GI-1210

### SILVER "PRAYING HANDS" KEY HOLDER

A de luxe silver key holder made in Germany by skilled craftsmen. The striking oval medallion has on the front the "Praying Hands" molded in high-relief to give a three-dimensional effect. "God Answers Prayer," is engraved on the back. Has ring-type key holder with lanyard-like metal chain. Comes in attractive, plastic gift box. (NZS)

GI-124

\$1.00



GI-124



See handy order blank on page 31 for free gift







## Guest Book

Something to be enjoyed for years



Durably bound for continued use, with significant wording, "May God Bless All Who Enter Here," in attractive gold script. Favorite Bible verse at bottom of each page. Ruled pages provide for five hundred names. Size 7<sup>3</sup>/<sub>4</sub> x 5<sup>1</sup>/<sub>2</sub>". Gift-boxed. (GB)

- |          |   |        |
|----------|---|--------|
| R-7822R  | De luxe cover padded in simulated red leather and imprinted in gold | \$2.50 |
| R-7822BL | In blue   | \$2.50 |
| R-7822W  | In white  | \$2.50 |

## Family Prayer Motto

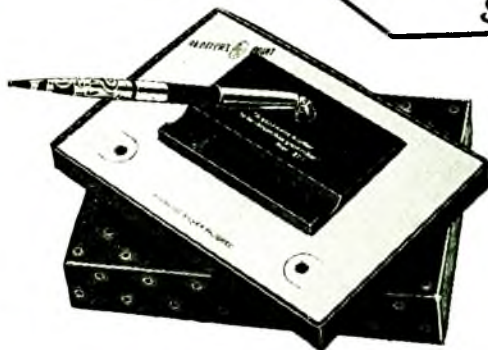


A family gift of deep significance

Skillfully molded from plastic wood with walnut finish to give the appearance of an original carving. Letters highlighted in gold. "Head of Christ" appropriately placed at top in full color. Oval shape, 9<sup>1</sup>/<sub>2</sub> x 6<sup>3</sup>/<sub>4</sub>". Hook on back. Boxed. (WA)

- |   |                        |        |
|---|------------------------|--------|
| M-1952  |                        | \$2.50 |
| Other subjects available (6 <sup>1</sup> / <sub>2</sub> x 5 <sup>1</sup> / <sub>4</sub> " size) |                        |        |
| M-1640  | Just for Today         | \$1.50 |
| M-1642  | What God Hath Promised | \$1.50 |

## Gift Suggestions THAT CARRY SPECIAL MEANING



## Sterling Silver Desk Set

Most practical and extremely attractive Unit is made up of black, 3 x 4<sup>1</sup>/<sub>4</sub>", plastic base with pencil groove, chrome holder, scripture text, and felt on bottom. Black pen features a stylish sterling silver filigree. Fine point, uses standard refills. Gift-boxed. (EPN)

- |        |  |        |
|--------|--|--------|
| GI-195 |  | \$1.95 |
|--------|--|--------|

## Expand-o-lope Brief Case



Several of your business friends would like this.

A beautiful, extra thick, buffalo-grain Vinyl case with two rustproof brass locks specially welded to body. Expands on all sides to two inches. Waterproof. 11<sup>1</sup>/<sub>2</sub> x 15<sup>1</sup>/<sub>2</sub>". (AGC)

- |       |             |        |
|-------|-------------|--------|
| MS-74 | Luggage Tan | \$2.95 |
| MS-72 | Jet Black   | \$2.95 |

Shop early—from your Publishing House—the easy way